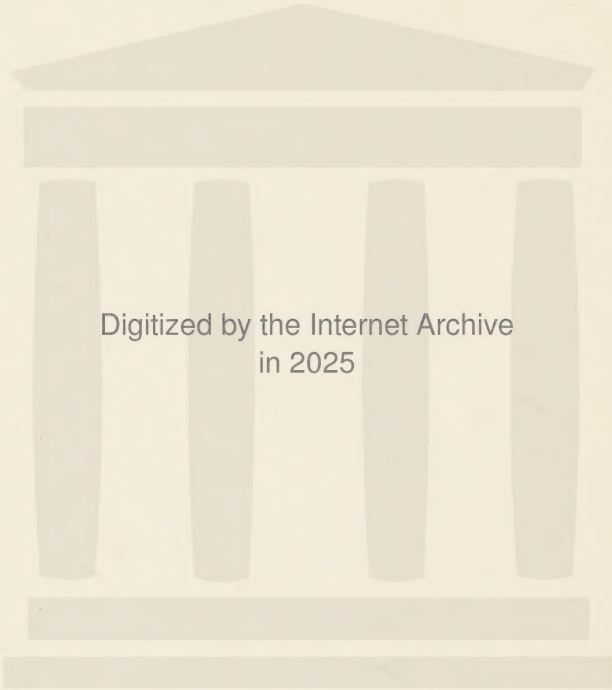
DYNAMIC EMOTIONS

KARL H. BREMER



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Dynamic Emotions

A SERIES OF HISTORICAL EPISODES
ILLUSTRATING THE PSYCHOLOGY
OF FAMOUS HISTORICAL
CHARACTERS

By
KARL H. BREMER

THE STANDARD HISTORICAL SOCIETY
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Foreword

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History is essentially a human document; a record of peoples. It does not in the main concern itself with the life of the individual; rather it is an account of the affairs of the larger bodies, the state, nation or empire.

In some cases, however, in an individual sense, history is almost a biography. A man, or a woman, by virtue of extraordinary deeds, creates the history of his time, gives to posterity a phase, a period or an era.

Thus, history is a dual chronicle. On one hand is the nation, the cry of the multitude; the roar of the mob; the struggle of a people for existence, survival, progress and growth.

On the other hand are the individuals, those audacious, courageous, noble, tragic, sinister figures, men and women. Some of whom walked blithely through the pages of life with a superb scorn, a magnificent indifference to anything but the fulfillment of their destiny. And in this fulfillment the colorful pages of history are written.

In the preparation of this book, the emphasis is placed upon the individual: those, who through

their power have influenced civilization, sometimes forward and upward, and sometimes backward and down.

The emphasis however is not placed on their actions; rather, I have sought in these five minute sketches to imply the mood, whim or caprice, responsible for what might aptly be termed the most explosive events in history.

And in the selection of this material, it is the hope of the writer to give to the lay reader a deeper appreciation of history and, thus, life.

KARL H. BREMER.

Cincinnati, Ohio,
January 16, 1928.

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The Great Disturber—Love

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No GENERAL outline of history, however sketchy, would be complete without a tribute to that capricious, whimsical, tragic little god, that the glamorous ages of mythology give us: Cupid—the god of love.

Nor may any outline of history be written without tracing the effect of this dynamic emotion upon the lives of men, of dynasties, of empires.

Love of power, love of wealth, love of glory, love of woman. In these broad human terms are the flaming pages of history written.

On the darker pages of the book, the by-products of love—malice, envy, hatred, cruelty, avarice, jealousy, suspicion—record in blood and fire and war that ceaseless struggle of man in his pilgrimage from obscurity to a place in the sun.

Woman

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SHARING equally with love in the capacity to influence, the fates saw fit to include in their intricate design another great disturber—Woman.

Brilliant and luminous—sinister and black! The career of woman in history is akin to a flaming torch whirling through darkness.

The center of intrigue, plot and conspiracy, the power behind the throne, the inspiration for achievement, the tool, the instigator, the foil, the despoiler, the pawn, the reward, the cause, the effect, the beginning, the end—this is the history of woman.

Thus woman stands out, illuminating an otherwise dark picture. Sometimes magnificent, sometimes great, leaving an imperishable, immortal record. The moulder of destiny, the creator of history!

When Men Died Like Flies

Ancient Egyptian History

B. C. 2500

Current history serves to lay the foundation for a comparison that illustrates the march of civilization and progress.

One ruler, an ancient king, builds a monument at a frightful cost of human life, a manifestation of the power of the love of fame.

Two states, on the other hand, representing two commonwealths of freemen, build between them another monument—that human life may be better served.

When Men Died Like Flies

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On Armistice Day, November 11, 1929, was dedicated the great Ambassador Bridge at Detroit, the greatest achievement of its kind in the world. As an engineering feat this span over the Detroit river, being the longest highway bridge in existence, is unique in itself. But it has a significance beyond that —a meaning partly revealed by its appropriate name, the Ambassador Bridge. It forms a link of steel between the United States and the Dominion of Canada which in a concrete way emphasizes one hundred and fifteen years of peace between the two countries and may be said to stand for generations to come as a monumental guarantee of the perpetuation of friendly relations.

For more than fifty years the desirability of this international highway has been in many minds. In addition to affording the most convenient highway route for a very substantial part of the increased trans-river traffic between Detroit and the border cities of Ontario—Windsor, Sandwich, Walkerville,

Ford City, Riverside, Tecumseh, and Ojibway—this new bridge offers the shortest route from points north of Fort Wayne, Indiana, to points in New England and Eastern Canada via Niagara or Toronto over the new Kings Highway.

Over $20,000,000 will have been expended on this project before completely finished. It has a roadway 47 feet wide and its full length, including the approaches, is approximately 9,000 feet. Clearance over record high water in the river is 152 feet in the center, making provision for the passage of vessels twenty feet higher than any that are now plying the lakes.

It may be truly said that with the completion of this project there is recorded another step in the irresistible march of progress. This bridge does not stand a monument to any man's egotism or glory. It has been erected to meet the demands of an advancing civilization—cement closer ties of friendship and commerce between two peoples. And what a contrast it affords when compared with those wonders of the ages, built to perpetuate the glory of Kings in that far distant era—the dawn of civilization—the pyramids.

The thong of the lash whistled through the air. With deadly accuracy it found its target, as it coiled snake-like around the naked body of a slave. Again

and again it whistled through the air, found its mark, leaving as a badge of its authority, hideous scarlet welts, bruised, cruelly torn flesh. Thousands of men toiled under the authority of this lash. Men, harnessed together, pulled huge blocks of stone. Day after day, year after year, struggling, sweating, suffering, dying, the snarling vicious crack of the lash, driving—driving—driving.

Thousands of them died, the victims of this lash, the sinister symbol of a colossal ego, that took monumental form as those blocks of stone were finally placed one on top of the other to create that comparative stupendous masterpiece of construction, the Great Pyramid of Gizeh.

In his palace at Memphis, about the year 2500 B. C., Khufu, King of Egypt, visioned the pyramid that was to be his tomb. He was not the creator of this kind of building—one pyramid had already been built. As his eyes swept over the valley of the Nile, the pyramid of Abousir, the first of its kind, tomb of the first king of the fourth dynasty, Seneferu or Soris, his predecessor, served to inflame his imagination with the burning desire to create for himself a monument that would dwarf this first pyramid into insignificance.

Khufu was a jealous king, a vain king, and his vanity had to be satisfied at any cost. Accordingly he summoned to attend him, the high priests, the mathematicians, the astronomers, engineers and

builders of his realm. To them he outlined in detail the Gargantuan task he was urging them to proceed with at once. He emphasized that his greatness must be immortalized by a monument that was nothing short of the greatest of the great, a marvel that would confound posterity with wonder at the power and wealth and fame that was his.

It was a difficult task he thus lay before his experts. As they listened to him outline his specifications grave concern was upon their faces as they tried to visualize the almost insuperable obstacles that stood between them and the consummation of the work. With a sublime indifference, however, to the great difficulties involved, Khufu commanded and his wish was law.

Some time later these same group of experts sought audience with the king; there were the high priests, the astronomers, the mathematicians, the engineers and the builders, prepared to lay before their sovereign reports of their progress.

First came the high priests. Their spokesman outlined their part of the work; how his tomb would be a joint tomb, shared by that great Egyptian deity, Ra the Sun God; how each day the slanting rays of the sun would strike the sides of the pyramid, permitting the spirit of the god to commingle with the spirit of the king, each hour from its rise to its setting duly recorded on the side of the pyramid.

Next came the astronomers,—their work was

done. According to their plans, the tomb of Khufu was to be so designed that its four sides faced the cardinal points of the compass, north, east, south and west.

Then came the mathematicians. Their contribution went into further details. The base of the mighty tomb was to cover thirteen acres. Each side of the base was to be seven hundred and sixteen feet long. It was to be four hundred and eighty feet high from the ground to the apex, with an inclination of five hundred and seventy-four feet. The entrance to the tomb was to be on the north side, a door cut exactly in the center. The sepulchre, or coffin chamber, was to be located exactly under the apex, one hundred feet below the ground level or five hundred and eighty feet from the top. The pyramid was to be built from stone blocks, each six feet thick.

The engineers and builders then described their part in the program. They told how the great pyramid was to be exactly in the center of the *then known world*. Singular as this seems, the pyramid of Khufu is located exactly on the thirtieth parallel, north latitude, and though it is a legend that the pyramid of Gizeh was built in the earth center at the time, this coincidence serves to make one wonder if the surveyors of that time did not establish the location as described.

Methods were next discussed. The builders of this era were, of course, lacking all the engineering re-

sources of a later mechanical age. Crude indeed were their means of erecting the gigantic structure demanded of them. For one thing, the stone had to be obtained, and it could not be found within hundreds of miles of the Nile. As a matter of fact it had to be transported from Arabia. This presented tremendous difficulties.

Since the great pyramids were built, down through the centuries, considerable scientific discussion has arisen, many theories expounded, as to the ways and means, methods and equipment, used in their construction. The most logical of all these theories is the one recorded by Herodotus. In his writings he states that the stone was brought to the side of the pyramid in barges, the Egyptians using the annual overflow of the Nile to float the barge to the unloading place. This, of course, meant a tremendous waste in time and labor and was responsible for the length of time required to build the pyramid, which was thirty years and took 100,000 men. These men, however, could only work three months of the year, the overflow of the Nile inundating the valley for the remaining nine months.

Man power represented the only source of productive energy available for the builders at this period and of this Egypt had a tremendous surplus. Khufu utilized this population to the utmost. Being cruel, implacable, a form of deity in his own belief,

the human being meant little or nothing to him except as a means towards an end.

That this pyramid represents a staggering cost in human life, is no exaggeration. The quarters for the housing of the laborers working on this pyramid are large enough to accommodate four thousand men, and are remaining to this day. That they were harnessed to the task, driven like cattle and died like flies is a regrettable fact, though a striking illustration of the immense strides of civilization. And that this tremendous investment in labor and time should have no utilitarian value is equally indicative of the sublime indifference to values of the kings in this era of history. So fascinating is the history of this time that a resume of the "Pyramidal history" of Egypt should prove of deep interest.

The history of ancient Egypt has been divided into three distinct periods. The Old Empire had its inception with the establishment of the first dynasty at Memphis, by Menes, up to the conquest of all Egypt by the Hyksos, or "Shepherd Kings," about 1900 B. C. The Middle Empire—the epoch of the rule of the Hyksos over the whole country—embraced the period from 1900 B. C., to the expulsion of the "Shepherd Kings" in 1600 B. C. The New Empire lasted over a thousand years, from 1600 B. C. to the Persian conquest of Egypt in 525 B. C.; since which time this famous land has not been governed

by a native prince. The New Empire was the most brilliant period of Egyptian history, and may be subdivided into two sharply-distinguished epochs—the grand age, from 1600 B. C. to 1200 B. C.; and the age of decay, from 1200 B. C. to 525 B. C.

Egypt was originally divided into a number of nomes or petty states, independent of each other, and each having for its nucleus a temple and an established priesthood. One historian mentions fifty-three nomes, another thirty-six. The gradual absorption of the weaker nomes by the more powerful finally resulted in the establishment of the first consolidated monarchy of Africa.

The first mortal king of Misraim, the "double land," was Menes, who, according to Manetho, founded the First Egyptian Dynasty at This (afterwards Abydos), in Upper Egypt. This was the beginning of the Old Empire, which lasted from the earliest times to the conquest of all Egypt by the Hyksos, about 1900 B. C.

Menes, the first Egyptian king, conquered and improved Lower Egypt, and on a marshy tract which he had drained and protected by dykes against the annual overflow of the Nile, he founded the great city of Memphis, which, for many centuries, remained the capital of the flourishing kingdom which he had established.

At Memphis, Menes built the temple of Phthah, and there were won the first recorded triumphs of

this very oldest of ancient civilized nations. On the north and west sides of his capital, Menes caused artificial lakes to be constructed for the defense of the city, and on the south side a large dyke protected it against the annual overflow of the Nile. The public treasuries were established in the city, the laws were revised and the civil administration improved. After a reign of sixty-two years, Menes is said to have perished in a struggle with a hippopotamus, and was deified by his admiring countrymen.

Menes was succeeded by his son Ateta—called Athothis, or Thoth, by the Greeks—who was skilled in medicine and wrote works on anatomy, of which portions still exist, and who built the citadel and palace of Memphis. Kenkenes, the third king, was succeeded by Uenephes, who built the Pyramid of Kokome, believed to be the oldest of all those wonderful structures, and who bore the name of the Sacred Calf of Heliopolis. Altogether the First Dynasty comprised eight kings.

The Third Dynasty reigned at Memphis and embraced nine kings. The first of these was Necherophes, who conquered Libya, the superstitious Libyans having been frightened into submission by an eclipse of the moon. Tosorthrus, the second king of this dynasty, encouraged writing, medicine and architecture, and introduced or improved the art of building with hewn stone, previous structures having been made of rough stone or brick. He was known

to the Greeks as the "Peaceful Sesostris," the later two monarchs bearing that name being great warriors and conquerors.

His son and successor, Sasychis, or Mares-Sesorcheres, was a renowned lawgiver, who is said to have organized the worship of the gods, and to have invented the sciences of geometry and astronomy. He is likewise said to have made the remarkable law that a debtor might give his father's mummy as security for a debt. If the debt was not discharged, neither the debtor nor his father could ever rest in the family sepulchre, and this was regarded as the most disgraceful fate that could befall a mortal.

The monumental and more certain history of Egypt commences with the Second, Fourth and Fifth Dynasties, which reigned contemporaneously; the Second at This, in Upper Egypt; the Fourth at Memphis, in Middle Egypt; and the Fifth in the Isle of Elephantine, in Upper Egypt. Of these the Fourth Dynasty, established at Memphis about 2450 B. C., was the most powerful and exercised a certain degree of supremacy over the other two. This Memphite dynasty consisted of eight kings, and its greatness is fully attested by the gigantic structures of stone which it left in Middle Egypt between the Libyan Mountains and the Nile; so that it was the Fourth Dynasty that immortalized itself as that of the pyramid-builders, and this period is one of the most brilliant in the history of ancient Egypt.

The great increase in the population had placed at the king's disposal a large amount of unemployed labor, and the natural productiveness of the soil had given all ranks far more leisure than was enjoyed by any other people of antiquity. The long duration of the yearly overflow of the Nile caused a perceptible suspension in the various industrial channels, and allowed the sovereigns larger opportunities to employ the labor of the people in works which might carry their fame to countless future ages. Such were the circumstances that led to the building of the great pyramids—the most gigantic structures ever erected by human hands, and which the kings designed for their tombs.

These pyramids are in the vicinity of the site of the ancient Memphis, about ten miles west of the Nile, on a barren elevation, in the sides of which were chambers hewn out of the solid rock, in which the bodies of the ordinary dead were interred. The royal sarcophagus was assigned a more pretentious sepulchre under more imposing monuments of stone. Gradually the heap of royal tombs assumed the form of the pyramids, the structure becoming, by degrees, more regular internally and externally, so that the finished pile has been the wonder of succeeding ages. Along the elevation west of Memphis about seventy of these stupendous structures were erected. Of these, three were specially celebrated because of their size and grandeur. These are the Pyramids of

Gizeh, near which city they are located. They were built in the twenty-fifth century before Christ. These three are more conspicuous than the remaining seven of the same group in that vicinity.

The second of the three great pyramids was built by Khufu's celebrated successor, Shafra, and was originally four hundred and fifty-seven feet high, and resembles the Pyramid of Cheops in general proportion and internal structure. The third Pyramid of Gizeh was erected by Menkaura, the successor of Shafra, and is only two hundred feet high and thirty-three feet at the base, and the inclination is two hundred and sixty-two feet. Some of the outside portions of this pyramid consist of polished slabs of granite. It has a double-chamber within, one behind the other. In the farther chamber was recently found the sarcophagus containing the mummy of Menkaura himself. The hieroglyphic inscription on the case contains, besides the monarch's name, the myth of the god Osiris, and has been deciphered and translated into English. It is only in recent times that other royal mummies have been found.

The pyramids are built of successive layers of stone from two to six feet thick, in proportion to the size of the structure. The layers decrease in size from the ground upwards, so that the monument appears on each side in the form of a series of stone steps receding to the top. Diodorus says he was

informed by the Egyptian priests that the gigantic masses of stone which were used in building the pyramids were brought from Arabia, and were put into place by building under them vast mounds of earth, from which the blocks of stone could be moved into their respective places. This statement seems to be substantiated by the fact that no stone of the kind used in the construction of these vast monuments, can be found within many miles of the place where the pyramids were erected.

Khufu and his successor, Shafra, oppressed the people and despised the gods, crushing the former by the severe toil required by these great works, and closing the temples of the latter and putting an end to their worship; but Menkaura, who was the son of Khufu, and who, as well as his father, reigned sixty-three years, differed from him in being a good and humane sovereign. Menkaura reopened the temples which his father had closed, restored the religious rites of sacrifice and praise, and put an end to oppressive labors. He was, in consequence, highly reverenced by the people, and his name was celebrated in many hymns and ballads. After the reigns of four more kings, known to us only by names and dates, the Fourth Dynasty, whose eight reigns aggregated about two hundred and twenty-six years, ended about 2220 B. C.

License vs. Common Rights

Roman History, Ancient

B. C. 578-34

An episode that illustrated what might aptly be called the first organized manifestation of the clash between capital and labor.

A woman figures prominently in this story. Her actions, in fact, distinguish this otherwise commonplace situation in a very dramatic manner, emphasizing the influence of woman on the world's stage.

License vs. Common Rights

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TREACHERY *was on foot.* Slinking, furtive shapes sifted through the blackness of the night—conspirators, intent on keeping a rendezvous.

Now and then, the portals at the home of Tarquin, later to be known in history as Tarquin the Proud, would cautiously open to admit one of the stealthy, shrouded figures.

This was the plotters' rendezvous. A gathering of the patricians of Rome, a conclave of assassins. It was a grim meeting. The political reforms of Servius Tullius, sixth king of Rome (B. C. 578 to B. C. 534) menaced their hereditary prestige and power. Not for a moment would these exponents of class tolerate such an infringement upon their rights. The rabble, the mob, the common man was all right in his place, but his place did not permit equality with the noble-born.

Servius Tullius was an enemy. He had to be removed.

In the discussions of this infamous council, the voice of a woman took a prominent part. Princess Tullia, wife of Tarquin, was deeply involved in the fiendish plot to murder her father.

Prior to the reign of Servius Tullius, the patricians were the only populi, or citizens in a political sense. This class held all magisterial offices, all the higher orders of the priesthood, the ownership of the public lands and the privilege of using a family name.

One of the sweeping reforms that Servius Tullius introduced and that led directly to his assassination, was investing of all classes of Roman freemen with the franchise, giving the plebeians a share in the government.

At this time, the only Roman tribes were the three patrician tribes of Ramnes, Tities and Luceres. Servius Tullius divided the city into four tribes and the country into twenty-six, each tribe composed of landowners, according to rank. The whole thirty tribes met in a new popular assembly. The Comitia Tributa (Assembly of the Tribes) gathered in the Forum at Rome; while the Comitia Centuriata (Assembly of the Centuries) convened outside the city wall. The tribes assembled in the Forum had all the powers of self-government, electing their own respective Tribunes, Aediles and Judex.

Thus, Servius Tullius invested the plebeians with the right of self-government.

He also provided for the proper assessment and collection of the land tax which the Tribunes were obliged to levy. He further made provisions for all the needy plebeians, giving them in full ownership an

allotment of public lands on the Etruscan side of the Tiber, which had been acquired in his early wars.

Of all his reforms, this probably contributed more to his death than any other. The patricians were enraged at this act, having previously leased these lands from the government for the pasturage of their herds and flocks. They felt that Servius Tullius deprived them of valuable prerogatives of their class and caste; a manifestation of the endless struggle between capital and labor, between privilege and common rights.

Then Servius Tullius made known his resolution to abdicate the throne in favor of a popular government. He was very ambitious for the continuance of his reformed institutions. He caused the Roman people to assemble in the Comitia Centuriata to choose by their free votes two chief magistrates, who should administer the government for one year only and then provide for the election of their successors in a like manner.

But this transition from a royal to a popular government was not destined to take place so easily. The patricians had their backs to the wall. Desperate measures were necessary to insure them the continuance of those exclusive privileges they felt were theirs by divine right of the aristocracy.

A few days later, during a revolt in the Senate House, the edict of the patricians, led by Tarquin, was carried out. The knife of the assassin found its

mark. Servius Tullius was dead. His reign was over, the end of a magnificent experiment in democracy.

The news of the bloody deed swept like fire through the streets of Rome. It reached Tullia at her home. In a frenzy of haste she ordered her chariot. Viciously she goaded her horses to maddening speed. On, on, to join her husband

In the street in front of the Senate House, the butchered body of Servius Tullius lay where it had been thrown by the murderers. The square was packed with people. A milling, muttering mob attracted by the atrocity, but none of whom had the courage to take the body of the dead king away.

A faint rumble was heard. It grew louder and louder. A cry sounded on the edge of the mob. It swelled into a shriek of panic. There was a wild scramble, as people frantically cleared the street, to give way before a thundering, slithering, careening chariot driven by a woman drunk with power lust.

The crowd was paralyzed with dread as they recognized her. A ghastly silence swept over them, followed by a shudder of apprehension.

Directly in the path of this crushing chariot lay the body of Servius Tullius. His daughter held the reins. But still she came on. The suspense was terrific. Would she check that mad rush? Still she came on. Would she swerve that pitching, plunging

chariot? Still the body of her murdered father lay before her.

Then pandemonium broke loose. Shrieks of horror filled the air. Men and women turned their faces to spare themselves the frightful spectacle of witnessing a woman drive her chariot over the corpse of her father.

The dull sickening thud of steel shod hoofs in soft flesh. The awful crunch of ponderous heavy wheels and the mangled, hideously distorted body of Servius Tullius, was left to mark her passage, her triumphal ride, to be among the first to greet and congratulate her husband and share the glory of Tarquin the Proud, seventh king of Rome.

Thus another page of history was written.

Marathon

Greek History, Ancient

B. C. 490

A battle is fought that saves civilization. A race is run that gives posterity a custom.

Marathon

✣ ✣ ✣

On one of the mountains overlooking the Plains of Marathon, stood a group of eleven Athenian generals. The object of this assemblage was to debate whether they should go to war with the enemy encamped on the plains, that spread out before them.

Little did they realize the importance of their deliberation: how the whole future progress of civilization rested upon their decision.

Great indeed, however, was the cause for their anxiety. Small, very small, was the little army at their command. While, opposed to them, were the vast invading hordes of a mighty empire—Persia, a power so strong that it had during the last few decades conquered almost every known kingdom in the world.

Every great moment in history produces an equally great man; a genius, created for the purpose of controlling or guiding the ultimate destiny of the crisis. Thus in this council of generals on the mountain, the voice of Miltiades earnestly exhorted his brother generals to proceed to battle.

But the council was deadlocked. Each of the eleven had a vote—ten had already voted. The count

stood five to five. One, and a tremendously important vote, remained. Callimachus, the Polemarch, was undecided.

On this one vote depended the destiny of all the nations of the world.

Sensing Callimachus' indecision, Miltiades turned to him and earnestly entreated:

"Callimachus, it now rests with you. It is in your power to either enslave Athens, or assure her freedom and win for yourself an immortal fame. If we submit to these Medes and Persians, we are to be given up to Hippias. Never since the Athenians were a people have they been in such danger as they are at this moment. If we surrender you know what they will have to suffer. But if Athens emerges victorious from the battle she has the opportunity of becoming the first city of Greece.

"Your vote is to decide whether we are to do battle or not. If we do not do this soon, some treachery will disorganize us, and we will be betrayed to the Medes.

"If we fight before there is anything corrupt in the state of Athens, I believe that with the favor of the gods and fair play we may be victorious."

Callimachus voted in favor of battle.

Thus on a September day, 490 B. C., Miltiades gave word to prepare for the battle. In accordance with an old national custom, the soldiers of each tribe were formed together, neighbor thus fighting

with neighbor, friend by friend. Equipped with a long spear, shield, helmet, breast plate, greaves and short swords, it was the usual military practice for the line to move forward at a slow, steady walk.

The military genius of Miltiades, however, led him on this occasion to adopt other tactics. Instead of the usual solid phalanx formation, he extended his line so as to cover all the ground practical, and to secure himself from being outflanked.

Another deviation from common practice and as a part of his strategy he ordered his men forward on a run.

Eleven thousand infantry were ready. On the plains were the enemy, variously estimated to number about one hundred thousand. The trumpets blared. From the mountainside the little army bore down upon the foe. Above the noise and din rose the famous battle cry—

"On, sons of the Greeks! Strike for the freedom of your country—strike for the freedom of your children and your wives—for the shrine of your fathers' gods and for the sepulchres of your sires. All—all are now staked upon the strife."

The Battle of Marathon was on.

Herodotus is reported as recording, "When the Persians saw the Athenians running down on them without horse or bowmen, and scanty in numbers, they thought them a set of madmen rushing upon certain destruction.

"At first the Grecian center, consisting of slaves, was broken by the foe; but the Athenian and Plataean freemen on the two flanks carried everything before them, after which they closed in upon the Persian troops who had broken their center, defeated them also, and remained in full possession of the field. The panic-stricken Persians fled in their ships, pursued actively and slaughtered in great numbers by the triumphant host of Miltiades. More than six thousand were slain in this memorable battle, while the victorious Athenians had only one hundred and ninety-two killed, two of the ten generals being among the number. The Athenians also took seven of the Persian vessels, the rest of the fleet returning to Asia. Among the slain on the side of the Persians was Hippias, the expelled tyrant of Athens, who had sought to revenge his overthrow by joining the enemy of his country. The Spartan troops arrived the day after the battle, having left Sparta as soon as the moon was full, and having hastened by forced marches to the aid of the Athenians. After contemplating with great interest the scene of this glorious Athenian victory, and bestowing merited praises upon the valor of the heroic little band under Miltiades, the Spartans returned home."

Recorded in history as a triumph of European civilization over Asian barbarism, and ranking among the most decisive battles of the world, the

Battle of Marathon gives to history also another story.

An Athenian warrior—a youth hardly more than a boy—was lying on the ground, resting after the arduous fighting of the day. He was happy with the thrill of having participated in the great victory, though utterly fatigued by the exhausting ordeal.

A messenger approached him with a summons from his commander. He hastened to appear before him. A few words of instructions were given. A moment later he was running, a speeding figure, away from the battle ground in the direction of Athens.

"Athens! Athens!" the name pounded and throbbed in his mind as he sped along. Athens, thirty miles away.

Mile after mile slipped under his feet, twenty-five remained, then twenty—fifteen—ten. There was no faltering in that fleeting figure, as on through the night he ran. Only five miles more. On—on—on—to Athens!

The market place was crowded with people. All night they had been awake, afraid to sleep. Apprehensively they milled around, anxiously seeking news of the outcome of that crucial battle being waged on the Plains of Marathon.

The crowd broke—gave way, spread apart, to create a pathway for the young man that came

speeding toward them. They saw even from a distance that he was a soldier, they sensed that he was from the battle field. What tidings did he bring? Their faces paled with suspense.

Into the market place he leaped, through the crowd to the center of the square, then throwing up his arms in an attitude of ecstasy he delivered his glorious message to the people of Athens.

"Rejoice—we have conquered!"

Then, amidst the shouts and cries of jubilation he reeled, sank to his knees, and fell dead.

Two thousand, four hundred and eighteen years later, we, of the twentieth century, casually consult our newspapers and perhaps equally casually read, of a modern athlete breaking the record for the Marathon. And as we read we are unmindful of the fact that in the year 490 B. C. an Athenian youth, sick with fatigue, ran from Marathon to Athens, thereby establishing a standard for endurance, by which the youth of today still measure their prowess in a Marathon race.

The Birth of a Nation

Roman Legendary History

About 753 B. C.

An episode relating the founding of Rome, having as its central theme the abduction of the Sabine women. This is, as stated, legendary history, having some foundation in fact. The early history of Rome, however, is so interwoven with fable that little reliance can be placed upon it.

Unfortunately for the world, the early records of this fascinating age were burned when the Gauls destroyed the city. Such fragments as have subsequently come to light contain this very interesting story.

The Birth of a Nation

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A MIGHTY nation was in the making. The senate of one hundred, the legislative body of early Rome, had convened to ponder over a crucial question of state.

At the time of its founding, Rome contained about a thousand dwellings. The news of this new city, however, traveled far and wide, and its population was rapidly augmented by hordes of exiles, criminals, fugitives and desperate characters of all sorts, who came to the city for sanctuary.

Singularly, it was a city of men. Woman, that necessary adjunct to the creation of a race, was missing. The men of Rome were wifeless.

This state of affairs could not continue. Growth was imperative. Families had to be created and fostered. Children, the life blood, the strength and wealth of a nation, were a grim necessity.

If Rome were to survive, wives for her men had to be found. This fact was no longer a question of political expediency. It assumed historical proportions.

From time to time, diplomatic representatives of the Romans had approached neighboring tribes,

with offers of inter-marriage. These overtures were consistently rejected. The rulers of these various tribes refused to give their womanhood in marriage to such desperate characters. The destiny of Rome hung in the balance.

Behind closed doors, the senate of one hundred pondered. Very secret was this meeting, this discussion of ways and means to fill the desperate need. Diplomacy had failed. Stratagem, force, coercion—any means, fair or foul, were now to be the instruments to obtain the necessary ends.

At length a plan was evolved, and the manhood of Rome was assembled to be instructed in their part of the scheme. A scheme so ruthless, so cruel, that the annals of legendary history have few examples to compare with it for sheer outrageousness. A scheme withal, that illustrates the importance of the individual to cope with the inexorable demands of a nation.

It was a gala day in Rome. A festival! Great games and shows had been arranged by order of King Romulus. The gates of the city had been opened and special invitations extended to the neighboring people to share with Rome its sports and this carnival of fun.

The Sabines and Latins, two tribes, came in great numbers, bringing with them their wives and daughters. They came on a mission of pleasure and had

left their arms at home, not suspecting that this brilliant display of hospitality and cordiality concealed a deadly plan that soon was to bring great misery and wretchedness and unhappiness to them.

In a spirit of abandonment they entered into the fun, filling the stands of the great circus. Shortly after the games were in full swing. Then at a signal and with a rush, the men of Rome swept down upon the unsuspecting Sabines, seized their most beautiful women and carried them off.

The pleasant, orderly scene changed instantly to bedlam. What a few moments before had been a picture of merriment and laughter and happiness, was changed into one of desolation, filled with cries of anguish, shrieks of helpless women, groans of despair, as strong men stood helpless, witnessing the wholesale abduction of their women.

The Romans had acquired their mates.

But such an outrage could not be countenanced by the most pacific people, and a bitter war of reprisal was the immediate consequence that Rome had to pay for her ruthlessness. A large army was formed under the leadership of Titus Tatius, Sabine king, and with terrible ferocity siege was laid to Rome.

The Romans, in turn, garrisoned and fortified Capitoline Hill, but lost this stronghold to the Sabines by an ironical turn of fate. Tarpeia, daughter of the Roman commander, made a compact with the Sabines to open the gates of the fortress in re-

turn for the gold bracelets they wore on their arms. Thus she performed her part of the deal, but as soon as the Sabines entered they promptly killed the traitoress.

An era of relentless warfare followed, the Romans fighting desperately to recover Capitoline Hill, the Sabines equally desperate in defense.

In the meantime, the abducted Sabine women, the cause of this bloody war, had become mothers by their Roman husbands. Thus the fusion of two bloods had begun, and with this fusion, the preliminary process in the welding together of two nations. These women, innocent causes of the war, as well as victims, were thus confronted by the heartrending spectacle of their husbands, whom they had learned to love, fighting their fathers and brothers, from whose sides they had been so cruelly torn.

Thus the Sabine war took on the aspect of a civil conflict. But the Sabine women, brooding over the death of so many loved ones, appeared one day before the contending armies, with their children in their arms, and on the battlefield between the contending forces, laid their babes on the ground, and through supplication and entreaty induced the fighting nations to conclude hostilities.

Thus history records the glory that is woman.

Cleopatra

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Egyptian History

—

B. C. 50-30

This famous character has been chronicled more times perhaps than any other of the famous women of history.

In the following outline of her life are details, however, that are not ordinarily commented upon by her various biographers. These will serve to give a better understanding of this remarkable woman whose story emphasizes the capacity of love—love of woman, to influence life—create destiny.

Cleopatra

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It was in the year 51 B. C. Egypt mourned. King Ptolemy Auletes was dead.

King Ptolemy would, in all likelihood, long ago have passed into complete oblivion—the way of many kings, whose reigns are not particularly distinguished. Innocently, however, he became a man of destiny, the instrument of fate.

By a provision in his will, King Ptolemy bequeathed his crown and kingdom jointly to his eldest daughter and her brother, commanding them not only to reign together, but to marry as well; and committed them to the care of the Roman senate.

Thus his death enriches the theatre of history with a remarkable character—a woman whose personality, during the twenty years of her political life, played havoc with the natural order of events—Cleopatra.

Plutarch has given posterity a description of Cleopatra, according to which we do not find her strikingly beautiful, but rather witty and fascinating. He emphasizes her eyes as remarkably fine and a voice that was unusually melodious.

She was, in addition to her feminine charm, very brilliant. She spoke seven languages and only upon rare occasion was it necessary for her to employ an interpreter.

She also was versatile and extremely adaptable, either grave or gay, as the situation demanded, and could discuss and converse on practically any topic.

At the time of her father's death, Cleopatra was seventeen years old. Her brother, whom she was to marry, was still younger. Both of them revolted at the terms of their father's will, refusing not only to reign together, but repudiating the marriage clause as well.

A deadlock resulted. The Roman senate, acting upon the will, stepped in to adjust the situation. This they did by favoring her brother, depriving Cleopatra of her share and banishing her from the kingdom.

Cleopatra, however, was not to be disposed of so easily. She retired to Syria and raised an army with which she marched to Egypt.

In the meantime, Julius Cæsar, who was in pursuit of Pompey, sailed into Alexandria. Here he heard about the dispute between Cleopatra and her brother. He immediately proffered himself as an arbitrator, assuming this right by the will of King Ptolemy, in conjunction with the fact that the power of the Romans was vested in him as absolute dictator.

Realizing Cæsar's power, Cleopatra plotted to win him over to her cause. By messenger she sent word to Cæsar that her cause had been betrayed by those who had managed it for her, and pleaded to be permitted to come in person and argue her case. This Cæsar granted.

Alexandria was then controlled by her brother's army and it was necessary for her to slip in secretly. This she did by the simple expedient of being wrapped in her bedding and carried on the shoulders of slaves to Cæsar's apartment.

At this time she was approximately nineteen years of age, with her physical as well as mental charms in full development.

Cæsar was immediately captivated and soon, under her artful wiles, became a willing tool in her hands, to such an extent that he sent for her brother and urged him to capitulate in favor of Cleopatra—on her own terms!

Ptolemy, her brother, revolted however and to checkmate Cæsar appealed to the people. This created a furor, resulting in a war between Cæsar and Ptolemy. Cæsar was victorious and Ptolemy was compelled to flee and, while making good his escape, was drowned in the Nile.

Upon her brother's death, Cleopatra took possession of the throne.

Cæsar, still exercising his power of dictator and desiring Cleopatra for himself, forced her to marry

her youngest brother, a youth also named Ptolemy, and only eleven years of age. Thus he prevented her from making any other alliance and established himself in her home.

Cæsar then proceeded to forget Rome, ambition, in fact everything, but his love for Cleopatra. At length, however, he was compelled to tear himself away, as the situation in Rome, due to his continued absence, became very critical, but not before Cleopatra had borne him a son named Cæsarian.

After Cæsar had departed, Cleopatra reigned without interference, and her career was punctuated at this early stage by the murder of her brother-husband, by poisoning, just as he reached his fourteenth year, the age of majority in Egypt at this period. With the boy thus removed the way was clear for the prosecution of her plans.

Sometime later she went to Rome to see Cæsar, and while there was a guest in his home. Her authority and influence over him made her intolerable to the Romans. Then came his assassination. This alarmed her so that she fled hastily to her own country, whence out of her love and memory of Cæsar, she raised a fleet to go to the assistance of the triumvirs and punish the assassins, but was turned back by a storm.

Cæsar's death paved the way for Anthony, his friend, to leadership, and, after the battle of Philippi, he visited Asia. Burning with a desire to see

Cleopatra, he invented the pretext that she had furnished Cassius, one of the assassins, with some supplies. He therefore summoned her to appear before him at Tarsus. Cleopatra, upon receiving this summons, prepared for the meeting in a manner suited to the position of a young and beautiful Egyptian queen. With money and magnificent gifts, she sailed with her fleet to the mouth of the Cydnus. There she embarked in a ship whose stern was of gold, sails of purple silk, and oars of silver, that kept time to a concert of several instruments. She was lying under a canopy of cloth and gold, "dressed" like "Venus rising out of the sea"; about her were lovely children like cupids fanning her; and the most beautiful of her women, dressed like Nereids and graces, leaned against the sides of the vessel. Incense perfumed the banks of the river, which were thronged by people, who shouted, "The Goddess Venus has come to visit Bacchus for the happiness of Asia."

Meanwhile Anthony sat alone and unattended.

Cleopatra was again successful. Anthony yielded to her blandishments and became her willing captive. Her influence over him was unbounded, and she took advantage of it, using it to the worst purposes. One of her requests was to have her younger sister, Arsinoe, assassinated; and she countenanced any act of injustice for the aggrandizement of her kingdom.

Following the winter Anthony spent with her at Alexandria, he went to Italy. There he married Octavia. His love for Cleopatra, however, drew him back to Egypt. When he organized his expedition against Parthia, he sent for her into Syria, where she made his position intolerable by the cruelties and oppressions she influenced him to practice.

Upon his return to Egypt he gave her many provinces, augmenting the displeasure of the Roman people. So great was her fascination over Anthony that she finally influenced him to divorce Octavia. This, however, was attended by grievous consequences, precipitating a civil war between Anthony and Octavianus, known in history as Augustus Cæsar, Emperor of Rome.

Cleopatra accompanied Anthony in this campaign, giving sixty ships to strengthen his navy. She also persuaded him to have the deciding battle fought by sea, at Actium. In this battle she commanded her own fleet, but her courage failed her, and she fled, followed by the whole squadron and the love-sick Anthony. He was, however, greatly angered with her because of her flight, and for three days refused to see her. He was, of course, reconciled to her.

Octavianus followed them as fast as his ships would carry him. On learning of his approach, Anthony and Cleopatra both send ambassadors to negotiate with him separately. Her object was to secure the kingdom of Egypt for herself and her children.

To this end she promised to put it into the hands of Octavianus; and, as a guarantee, she turned over to him the important city of Pelusium.

Adjacent to the temple of Isis, Cleopatra, in anticipation of her death, had built a tower designed for her sepulchre. Into this she ordered all her treasures, gold, silver and jewels, and had it filled with torches, fagots, and other inflammables so that it could easily be set on fire. After the defeat of Anthony and upon the approach of Octavianus, she retired to this tower contemplating self-destruction. Anthony, weighed heavily with the disgrace of his defeat, stabbed himself and was carried to the tower, where he was received by Cleopatra and where he died in her arms.

Fearing that Cleopatra would burn herself and all her treasures and thus thwart the consummation of his plans, which included that she grace his triumphal entry into Rome, Octavianus sent Proclus to make her a prisoner. This he accomplished by stealing into the tower through one of the windows.

When Cleopatra saw him she attempted to kill herself; but Proclus prevented her, depriving her of every weapon with which she might destroy herself. Refusing to become a prisoner she then resolved to starve herself. Her children, however, were threatened with death if she persisted in the attempt. Thus she was forced to yield.

After she had given herself up, Octavianus came

to see her. She attempted to fascinate him, but was unsuccessful. She had, however, won a conquest in the heart of his friend Dolabella, who succumbing to her lure, divulged that she was to be carried to Rome within three days, to be displayed in the triumphal return of Octavianus. Unable to tolerate the ignominy of this she planned her destruction and had an asp, a small serpent whose bite is said to induce a kind of lethargy and death without pain, brought to her in a basket of figs. This she applied to her breast and the guards, who were sent to fetch her, found her lying dead on her couch.

Octavianus, though sorely disappointed, buried her with great magnificence in the tomb with Anthony, honoring her request to do so. At the time of her death she was thirty-nine years of age. Two sons and a daughter by Anthony, whom she had married after his divorce from Octavia, survived her. Her son by Cæsar was put to death by Octavianus as a possible rival.

With her death the family of Ptolemy Lagus came to an end, and with it the kings of Egypt, which was thenceforth a Roman province.

Cleopatra presents a truly remarkable character. She was bitterly hated by the Romans, who considered her the cause of Anthony's divorce from Octavia, and the resultant civil war. Her ambition was limitless, her love of pleasure insatiable. In manner she was imperious, and habitually extrava-

gant. When it suited her interests she was ruthless, never hesitating to exercise the prerogatives of her rank and sex to obtain her end; nor did she hesitate to throw aside the dignity of her rank, or entertain scruples about the violation of her modesty, did the situation demand it. But in extenuation it must be remembered that she lived in an age in which human life had comparatively no value—an age of crime. She had, however, one outstanding quality that commands respect: She was intensely loyal to her country. Egypt was never richer in power and wealth, than under her reign.

An interesting aftermath to Cleopatra's career is presented in the triumphal return of Octavianus to Rome. Not to be denied, he took her children with him to grace his entrance. Octavia, Anthony's repudiated wife, took charge of them, gave them a home and reared them according to their rank and station.

The Spawn of Satan

Imperial Roman History

A. D. 41-68

Introducing a familiar figure, Nero, and a not quite so well-known personality—his mother.

Another story that illustrates the influence of woman in history. A story that contains considerable room for speculating on alternatives. Suppose that Nero's mother had not influenced the succession of her son to the throne of Rome?

The Spawn of Satan

SCREAMS resounded through the imperial palace, the frightful, despairing screams of helpless women. Murder was afoot.

In the apartment of Agrippina, a faithful slave lay on the floor writhing in the anguish of her death throes. It was Aceronia, who, through love for her mistress, had deliberately received in her breast the blow intended for Agrippina.

Thus, Nero was foiled in his first attempt to murder his mother.

Undismayed by this first failure, Nero, a short time afterwards, commissioned Anicetus to take a file of soldiers and dispose of her. This they did by entering her bedroom in the early morning and putting an end to her life.

A fitting entrance for such a monstrous character as Nero—hardly a worthy finale to a remarkable career such as Agrippina wrote in the annals of history.

This remarkable woman was the great-granddaughter of Augustus, and the daughter of Germanicus. She was born in the midst of war during one of her father's conquests in the land of the Rhine.

Her father died while she was in her early childhood, the result of a conspiracy of his political enemies. She was also, at an early age, estranged from her mother.

These two incidents, plus her persecution at the hands of the infamous Sejanus, are attributed by some historians to have created in her the spirit of vengeance, which is alleged to have dominated her career after the death of her first husband, Domitius.

The most prominent of the early events that characterized her life was the persecution by her brother Caligula, who, wishing to destroy her, accused her before the Senate of participating in a conspiracy, and forced them to condemn her and send her in exile from the country. During this period of banishment she lived in constant fear of violent death.

Shortly after the death of Caligula, Agrippina was recalled to Rome and the ban against her lifted. She was then married to the Consul Crispinus. In his sudden death, which was ascribed by her enemies to poison administered by her, the first breath of suspicion is directed against her character.

Some five years later Pallas proposed her to Claudius, as the successor of Messalina, whom Claudius had caused to be put to death because of her scandalous conduct. This suggestion was in turn acted upon by the Senate, who passed a law authorizing the Emperor Claudius to marry his niece Agrippina. Once again the blood of Augustus ruled the Empire of Rome.

About a year elapsed before the obstacles to her marriage to Claudius were overcome. During this interval, she had much to contend with from rivalry and intrigue. However, once upon the throne, she proceeded to take the reins of government from the hands of the weak Claudius and ruled accordingly.

One of her first acts was to have the philosopher Seneca recalled from exile. This she did to make him a tutor for her son Nero. In the affairs of state she raised to power as the emperor's prime minister, the patrician Burrhus. This was a brilliant move on her part and the beginning of a very vigorous administration of the affairs of Rome.

Her remarkable ability was emphasized in her complete domination over her husband, Claudius, whom she ruled at her pleasure, at length persuading him to adopt her own son, Nero, and to bequeath to him the empire in preference to his own son, Brittannicus, his child by Messalina.

Upon the occasion of this adoption of her own son, she assumed the name of Augusta, and it was during this ceremony that the prophetic caution was given her: "Beware, the son you elevate shall prove your ruin." To this she replied: "Let me perish, but let Nero reign."

It is more than likely that on this incident is founded the assertion of the historians who charge Agrippina with the possession of inordinate ambition. Whether or not this imputation is true is be-

side the point. It does show, however, that whatever else Agrippina was, she was a mother.

Animated by an intense maternal love, Agrippina was naturally ambitious to see her son succeed to the seat of power. To further this she engineered the marriage of Nero to Octavia, Claudius' daughter. With this consummated, she gave her entire attention to the guidance of the government.

But in the meantime, Claudius, egged on by Agrippina's enemies, began to manifest a disposition to restore the succession to his own son, Britannicus. This, of course, would have been fatal to her plans for Nero's aggrandizement, and it is alleged that to thwart this consummation, Agrippina, with the connivance of the emperor's physician, caused Claudius to be poisoned. He died in the year A. D. 54.

But now her reign was in its zenith. Nero, as yet merely a youth, permitted his mother to continue in her administration of the affairs of government. So successful was her ministry for five years, that the people of Rome openly rejoiced in the change of emperors. This condition, however, was not to continue, for Nero was itching to grasp the power of government in his own hands.

Gradually the breach between Nero and his mother widened as his baser nature began to assert itself. The climax came on the occasion of a public reception given to an ambassador from the East. It was during these ceremonies that Agrippina, moving

forward to take her usual place beside Nero, was prevented from doing so as Nero, with mock courtesy and hypocritical respect, sprang to meet her and escorted her to one side.

This public insult enraged Agrippina. She lost all self-control and made some tactless statements which, when conveyed to Nero, confirmed his fears of his mother as a potential rival.

Agrippina, in desperation at seeing her power slip away, lost all her cunning, and sought to checkmate Nero by threatening to transfer the throne to Claudius' son, Britannicus. At this point Nero's infamous career begins. In order to frustrate his mother he murdered Britannicus, at the same time imprisoning her in her palace and attempting to poison her.

There is something unutterably pathetic in Agrippina's life. She knew, beyond question of a doubt, the weakness, the sensuality, cruelty, profligacy and utter lack of morality and honor of her son. She is quoted as saying: "The reign of Nero has begun as that of Augustus ended; and when I am gone it will end as that of Augustus began."

A short time later, in the year A. D. 62, Agrippina paid the price for loving her son, and through her—an innocent instrument—history is given another sinister character.

Nero's character is best illustrated by the successive infamous crimes that dot his career. Beginning

with the murder of Britannicus, in rapid succession followed the murder of his mother, the murder of Burrhus, the murder of Octavia, his wife.

Following this latter crime he finally married the infamous Poppaea Sabine, who had been his mistress and the instigator of some of his most atrocious crimes. Thence followed the victories of his armies in Britain, the conquest of the Druids, the defeat and suicide of the Queen of the Iceni.

Thereupon followed the burning of Rome and the first persecutions of the Christians. With this event, the bloody career of Nero was well on its way. His crimes and follies multiplied with bewildering rapidity, the most conspicuous being the murders of Lucan, the poet, and Seneca, the philosopher, and the murder of his wife, Poppaea, whom he killed by a kick during her pregnancy.

The orgy was on and he openly encouraged the most shocking vices, but the end was in sight.

It now became apparent to the other Roman commanders that they could only save themselves by open rebellion. Accordingly formidable insurrections broke out simultaneously in the Western provinces of the Empire. Jules Vindex, the Roman proconsul of Gaul, unfurled the standard of revolt in that province; while Servius Sulpicius Galba headed an outbreak in Spain. From that moment the detestable tyrant seemed to have regarded his utter ruin almost certain.

Nero was informed of Galba's revolt while he was at supper, and was instantly stricken with such terror that he overturned the table with his foot, breaking two highly valuable crystal vases. He then fell into a swoon, and when he recovered consciousness he tore his clothes and struck his head, exclaiming that he was completely undone. He next asked for the aid of Locusta, a woman celebrated in the art of poisoning, to supply him with the means of death. Foiled in this design, and as the rebellion assumed alarming proportions, he ran from house to house, but all doors were closed against him.

Nero then wanted one of his favorite gladiators to kill him, but none would comply with his wishes. Thereupon he exclaimed in utter despair: "Alas! I have neither friend nor enemy!" He then ran forth in utter desperation, seemingly determined to cast himself into the Tiber; but, his courage failing him, he made a sudden stop, and asked for some sacred place where he would be able to summon his fortitude and encounter death with resolute spirit. In this dilemma Phaon, one of Nero's own freedmen, offered the emperor his country-house, about four miles distant, where he would be able to conceal himself for some time. Nero gladly accepted this offer, and mounted on horseback, with his head covered and his face hidden in his handkerchief, and attended by four of his domestics.

Though Nero's journey was short, it was full of

adventures. An earthquake gave him the first alarm. The lightning next flashed in his face. He heard around him only confused noises from the camp and the cries of the people uttering innumerable imprecations upon his head. He was met on the way by a traveler, who said: "There go men in pursuit of Nero." Another inquired of him whether there was any news of Nero in the city.

In the midst of these encounters, Nero's horse became frightened at a corpse lying near the road. The emperor dropped his handkerchief, whereupon a passing soldier recognized him. The soldier addressed Nero by name; and the emperor leaped from his horse, abandoned the highway, and entered a thicket leading to the rear of Phaon's house, making the best of his way among the reeds and brambles with which the place was overgrown.

The Senate, meanwhile, discovering that the praetorian guards had sided with Galba, proclaimed that commander emperor, and condemned Nero to suffer death "according to the rigor of the ancient laws." When the tyrant was informed of this action of the Senate, he inquired for the meaning thereof, and was told that the criminal was to be stripped naked, set in a pillory, and beaten to death with rods. Nero was so terrified at this information that he seized two poniards which he had brought with him, and threatened to stab himself; but, as he again lost courage, he returned the weapons to their sheaths,

pretending that the critical moment had not yet arrived.

The cowardly tyrant then desired Sporus, one of his attendants, to begin the lamentation which was in use at funerals. He next implored one of those around him to die, in order to give him courage by his example. He afterwards commenced reproaching himself for cowardice, exclaiming: "Does this become Nero? Is this trifling well-timed? No! let me be courageous!" In fact, the fallen tyrant had no time to lose, as the soldiers who pursued him were at that very moment approaching the house. When Nero heard the sound of their horses' feet, he set a dagger to his throat, with which he inflicted a fatal wound upon himself, with the aid of Epaphroditus, his secretary.

Before the emperor was quite dead, the officer sent by the Senate arrived and endeavored to stop the flow of blood. Nero looked at this officer sternly, and said: "It is too late. Is this your fidelity?" With his eyes fixed and frightfully staring, the emperor then expired. His body received a private but honorable burial; and many of the lower classes, whose favor he had won by his extravagant liberality, lamented his death, honored his memory, and brought flowers to decorate his tomb.

In this manner the awful prophecy of Agrippina was fulfilled.

The Murder of Marat

French History

A. D. 1768-73

A beautiful girl commits murder. Patriotism —a flaming love for her country—is the animating motive for this crime.

Another page from the book of life that illustrates the power of love in the hands of a woman to create history.

The Murder of Marat

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In a dark, wretched attic, in the Hotel de la Providence, Rue des Vieux Augustus, Paris, on the evening of July 9, 1793, a young woman reclined on a bed. For a long time she lay there, wrapped in thought—deeply though calmly cogitating on the consummation of a ghastly deed that was soon to rock Paris, if not the world, by its sensationalism.

France was in the grip of The Reign of Terror, and in this gory carnival this woman was to play one of the most dramatic roles, made all the more extraordinary by her beautiful character.

There is something blood-chilling in the thought of a man deliberately planning to murder his fellow man. And how much more this feeling is intensified —turned into one of sheer horror, by contemplating a gentle, lovely girl rehearsing in her mind the details, the execution of a gruesome crime.

On the other hand, there is nothing more fascinating, perhaps, than the analysis of the causes that lead up to the crime.

In a rude, thatched cottage in the village of Saturnin des Litnerets, on July 27, 1768, the second

daughter and fourth child of the youngest son of a noble Norman family was born.

Though born to the purple her family was exceedingly poor; in fact, poorer than many of the peasants among whom they lived. Her father was a farmer, working by himself a small place he had inherited, and which scarcely produced enough to provide a decent living for the family.

Her mother was of noble blood also, but as poor as the husband who found his means wholly inadequate to support his family in a position in any way conforming to his rank and station. Their very living was as a matter of fact a precarious one.

This impoverished condition made him very bitter, his bitterness finding expression in constant criticism of the injustice of life—the injustice of circumstance.

In this atmosphere of bitterness, criticism and discontent Charlotte Corday was born, and to it may be attributed, without doubt, the general outlook on life which was to place her feet on the fateful path that led to her martyrdom. This was the first malignant influence upon her life; a heavily contributing factor—one of many—that was to culminate twenty-five years later in a cold, calculated crime.

The early youth of this remarkable woman is lost in obscurity. Her mother died while she was still a very young girl. She continued, however, to live with her family for some time, but finally she

was sent to the Abbay des aux Dames, in the town of Caen, to be educated.

She was twenty years of age when the revolution broke out. This necessitated closing of the abbay and she then took up her life with her aunt, Madame Coutellier de Brettebille-Goubille, who lived in Caen.

It was at about this period that the real influences responsible for the great tragedy of her life spread their effect over her mentality. Her aunt was a rabid royalist. Her father an embittered, poverty-stricken nobleman. And the revolution was in full swing.

The attitude of her father, however, had now become more active. He had written several articles in favor of revolutionary theories and practices, and in one of these had vigorously attacked the right of primogeniture. There were talk, discussion, debate on every side. Politics occupied the mind of everyone—it was the subject of the day.

Her father's republican tendencies, however, did more to influence her than anything else. They brought to her a sense of conviction, a strengthening of the resolve that finally became an obsession—to rid France of a dread enemy.

This thought grew in intensity; from a hope it crystallized into a purpose; from a purpose it became a cause; a cause to which she would sacrifice her lovely womanhood—her life.

Then came the final contributing factor—the fall of the Girondists. It occurred on May 1st. Her

comparatively passive feelings now became fired—burst aflame. Caen, the city in which she lived, became a place of refuge for fugitive Girondists, who urged the Normans to raise an army to fight their cause.

The presence of these Girondists gave Charlotte ample opportunity for observation and study, and she watched with keen interest the march of events. Though she did not talk much, she went out of her way to listen to the discussions which were to be met with everywhere. And all the while the grim purpose was taking more definite form.

Among the Girondists who fled to Caen for refuge was a leader of name Barbaroux. She wanted to meet him to discuss various phases of the Girondist situation. She finally obtained an audience and pressed him to tell her all about the imprisoned Girondists, the persecutions they were subjected to, and their plans.

Gradually she led the conversation around to the name of the man on whom her obsession centered—the man whom she charged with the troubles, the trials, the tribulations of France. The man whom her mind had conceived to be the arch-fiend personified;—the man she had pledged herself to slay —Marat.

Marat, as a symbol, had become a monstrous figure to her. Unfortunately, she did not know that he was only the tool of Robespierre. Rather she

attributed to him the entire responsibility of the sad fate of her country. She could not think in terms of anything but Marat—Marat—Marat.

Strange as it may appear, she did not make any confidants. Her conduct during this period was characterized by a great reserve. She would meditate for hours at a time, planning, planning, planning. In contrast to this morbid picture is a situation that arose during the time she was fostering her great resolution.

A young soldier, one of the volunteer Girondists, fell violently in love with her, attracted by her great charm and beauty. He asked her to become his wife; pleaded with her passionately to accept his love and devotion. His passion for her was pure and exalted and in his thoughts he had elevated her to a pedestal of serene and flawless beauty. But she was adamant. Her heart, her mind, saw but one purpose—her "mission"—to remove beyond recall from French soil the incubus that was sucking the life-blood of her beloved France.

It is difficult to imagine what Charlotte felt during this period. It must have appealed to her as somewhat incongruous, that she, a potential murderess, should awaken in the heart of a man such a pure, fine, clean devotion. It is interesting to speculate on the nature of her thoughts. Love, romance, marriage—these things must have appealed to her. It is obvious, in the face of events, they did not influ-

ence or deter her from what she undoubtedly considered her mission.

The time was drawing near when she must act, must accomplish her great task. She accordingly laid her plans. On the morning of July 9, 1793, she left Caen and proceeded to Paris. Before leaving she disposed of her affairs to the best advantage. What little property and personal belongings she had she left to friends. She allayed suspicion by inventing the excuse of going to England, inasmuch as conditions in France were too unsettled for her. Her father had generously approved of this and assisted her in a small financial way. Everything was now in readiness.

Her journey to Paris was uneventful, with the exception of another singularly human situation. On the same trip with her were a number of Jacobins. One of these, attracted by her beauty and charm, made her a proposal of marriage. It was obviously a case of love at first sight on his part, though she did not in any way encourage his attentions. So interested was the Jacobin in her that he requested the pleasure of calling upon her when they reached Paris, insisting that she tell him who she was.

Charlotte, however, skillfully diverted his requests by telling him that he would learn all about her in the near future.

Upon arriving in Paris, she engaged a room at Hotel de la Providence, the evening of July 9, 1793.

As she lay on the bed perfecting her plans, she did not feel the need of any frantic haste to accomplish her mission; instead, she remained serene and untroubled. From time to time she would pause in her meditations to read a book by Plutarch she had brought with her. Then again she would consult the Bible, often referring to a verse that seemed to have a strange fascination for her, "The Lord had gifted Judith with a special beauty and fairness for the deliverance of Israel." In this manner she spent her first night in Paris.

On the following day she proceeded to bring her plan to a climax. Difficulties arose, however. First of all she had to find out where Marat could be found. One of her first steps in this direction was to call on the Girondist, Duperret. Barbaroux had given her a letter of introduction to him, and she called in the hope of finding out enough of Marat's habits and mode of living to enable her to act along a predetermined plan.

It had been her original intention to strike upon the occasion of the anniversary of the fall of Bastile, when a great ceremony was to have taken place. Inclement weather, however, thwarted her in this.

She then planned to meet Marat at the sessions of the National Assembly, the thought occurring to her that this would be the ideal place for Marat to pay the price for his abuse of power. Again she was foiled. Marat was too ill to attend.

She was thus compelled to realize that if she was to accomplish her purpose she would have to go to Marat. This decided upon, she endeavored to arrange this meeting to take place on July 13th. On the morning of this day, she went out and purchased the knife with which to commit the crime. Returning to her rooms she wrote Marat a letter, requesting an interview. This was denied. Undismayed, she wrote another, this time representing herself as the victim of persecution in the cause of freedom.

With an uncommon display of aggressiveness, she did not wait for an answer to this letter, but followed it up by presenting herself at Marat's apartment the same evening.

But she was not in yet. Difficulties attended her, this time in the form of another woman, who refused her admission. At this time, Marat lived in an old house in the Rue des Cordeliers. This was carefully guarded, as Marat lived in constant fear of assassination. Among his guards was this woman, with whom Marat lived, and who to all intents and purposes was his wife.

When Charlotte appeared before her and demanded an audience, this woman, ignorant and suspicious, and perhaps recognizing in the beautiful and charming Charlotte a potential rival, refused to let her in. A scene followed. The woman tried to persuade Charlotte to leave. She in turn was trying to secure entrance. Words followed, rapidly assum-

ing the character of a violent argument. This proved an effective ally, as the noise of the rumpus reached Marat in his study, and he called the woman to ascertain what it was all about.

A brief explanation followed and Charlotte was admitted. Albertine, his wife, was of course highly displeased, and entertained very definite suspicions; so much so that she left the door of the room slightly open, but made no effort to withdraw.

This room was a small closet, a bath room, to be exact. This Marat used as a study, making a desk by placing a board over the tub in which he sat.

When Charlotte entered, he instinctively recognized her as the author of the two letters he had received and, irritated by his wife's presence, ordered her from the room, while commanding Charlotte to explain the reasons for her visit.

This she proceeded to do and, in her effort to be as plausible as possible, gave him an exact account of the doings of the Girondists in Caen, divulging, in fact, the names and addresses of the principal leaders of the movement.

Marat was overjoyed with the information. In his enthusiasm he cried, "Before a week they shall have perished on the guillotine." This remark was the fuse that fired the magazine. Or as Charlotte Corday testified later at her trial, "These words sealed his fate." Immediately after they were uttered, she drew the knife from her bosom and

plunged it to the hilt into Marat's heart. Her task was done.

Two portraits were painted of this extraordinary woman. One of these showed her in the red dress worn by those awaiting death on the guillotine. The other presents her in an ordinary costume. She is described as a woman of rare beauty. She was inclined to be tall, exquisitely proportioned and carrying herself with unusual grace and dignity. Her arms, head and shoulders are emphasized for their classical beauty. Her face, apart from its regularity of features, wore an expression of gentleness that added to its beauty, reflecting as it did a soul of purity.

That she made herself a martyr and so considered herself there can be no doubt. In fact, one of her imperishable utterances, that history records, serves to emphasize this fact: "I have killed one man to save a hundred thousand; a ferocious monster to procure peace for my country—a depraved wretch to save the innocent."

She must have been a womanly woman to inspire such devotion as was exemplified in the tragic case of the young Girondist soldier, who had so passionately asked her to marry him some time before. This unfortunate youth died of a broken heart upon hearing of her fate. His last request was that the letters, her portrait, and other personal reminders that he had received from her, be buried with him.

Puppets

Russian History

A. D. 1762-96

The people of a great nation are the puppets of a queen's lover and a king's paramour. A revolution is the result of this strange combination.

This episode emphasizes the flimsy texture of the cloth from which history is cut. On one side is a man, animated by a love of power, using a queen to accomplish his ends.

On the other side is a woman, the king's paramour, animated by a love of security, influencing the king pacifically.

Apparently, the people of this nation did not count.

Puppets

* * *

In an ante-room adjoining the queen's suite, Gregory Oroloff paced leisurely to and fro. Now and then a smile, a sly, crafty smile, would illumine his face—the smile of a man eminently satisfied with the trend of affairs.

It was very late and the queen had retired. He was reluctant to do so, stimulated as he was by the feeling of exultation that possessed him. His moment of triumph was at hand, and he was inclined to enjoy to the fullest the pleasure of anticipation.

In his singular role, as the lover of Catherine II of Russia, he had conceived a plan that was to make her the queen of all the Russias, absolute ruler of this vast domain.

Carefully disguising his motives, he passionately had poured into her ears, intermingled with words of love and devotion, his infamous scheme. Availing himself of every opportunity, he had sedulously applied himself to inflame her imagination with a vision of limitless power.

It had not been easy to persuade her to become a party to his ambitious plotting. Time after time his patience had been taxed to the utmost. He had

not, however, abandoned his plan. And now—at last, the queen had consented to go ahead with it. His success was assured. The future held for him promise of rich reward. Was he not the queen's favorite and did not this imply that he would share with her the spoils of her political triumphs?

Exercising all the influence his position carried, Gregory Oroloff, the lover of Catherine II of Russia, commonly called Catherine the Great, with his five brothers, patiently conspired for the removal of Peter III, the debauched and drunken czar of Russia. On this night in July, 1762, as he paced to and fro in the ante-chamber of his sovereign, Oroloff felt that at last his planning, his scheming, was coming to fruition.

Suddenly he stopped and listened intently. In the corridor outside he could hear the rapid footsteps of someone hurriedly approaching his sanctuary. For just a moment a sensation of grave misgiving swept over him. Then the door opened and his brother Alexis rushed in, concern written on his face. Breathlessly he informed Gregory that the conspiracy had been exposed—the czar, Peter III, had been warned. If they were to strike, it must be at once, otherwise all would be lost, their heads in the bargain.

Gregory Oroloff acted promptly. Although the queen was asleep he rushed into her room, awakened her, and briefly outlined the situation. Catherine,

realizing that her life was at stake, hastily donned a few garments and raced from the imperial palace to the barracks of the imperial guard.

These soldiers were part of her plan. Bribed with gold and promises of reward they had pledged her their support, but when she appeared in the middle of the night, arousing them from their slumbers, they were as ill-prepared as she. Half-dressed, however, they rallied around her, and under her personal leadership swept out into the city.

Thus began the Russian revolution of 1762.

In another part of the city a different scene was being enacted. This time the roles were reversed. A woman was pleading with a man; Elizabeth Vorontsov, the mistress of Peter III, was urging her royal lover not to oppose the revolution. Elizabeth held the hope that if he abandoned his throne in favor of Catherine, the queen would permit him to retire to the Grand Duchy of Holstein. Thus through his abdication and divorce from Catherine she might become his grand duchess.

With this motive in mind, Elizabeth passionately pleaded with Peter III not to fight, until at last he yielded to her. Accordingly, he dismantled his Orianienbaum fortifications, and upon the approach of Catherine at the head of her troops fled before her.

Not finding the expected opposition, Catherine proceeded in triumph to the winter palace. Here the

senate and the holy synod paid their respects to her. She then prepared a manifesto and a communication to the ambassadors and ministers plenipotentiary:

> *"Her Imperial Majesty, having today ascended the throne of All the Russias, in response to the unanimous wishes and pressing solicitations of all her faithful subjects, and all true patriots of this empire, has given orders that the news of the event shall be communicated to all the foreign ministers residing at her court, and that they shall be assured that Her Imperial Majesty desires to maintain friendly relations with the sovereigns, their masters. The ministers will be informed, at the earliest possible moment, on what day it will be convenient for them to present their compliments to Her Imperial Majesty and offer their congratulations."*

Thus ended the Russian revolution of 1762. It was practically a bloodless affair, as no violence was needed for the suppression of the few attempts at resistance put forth by Peter's followers.

In fact, Peter was so greatly under the domination of Elizabeth Vorontsov, that he cut an exceedingly sorry figure, and at her instigation he wrote to Catherine, seeking to placate her and mitigate any hostility that she might feel. Her reply was a re-

quest for his immediate abdication and, to this end, she prepared an Act of Abdication.

This act is perhaps the most humiliating document that any sovereign ever has been compelled to sign, and it indicates the extent of abasement that Catherine forced upon her husband.

> *"During the brief period of my absolute reign over the Russian Empire I have discovered that I am not on a level with my task, but am incapable of governing that empire, either as a sovereign ruler or in any fashion whatsoever. I have also observed its decline, and the imminent peril of its complete collapse, which would have covered me with eternal disgrace. After mature deliberation, therefore, acting under no compulsion, I solemnly declare, before Russia, and before the universe, that I resign the government of the said empire forever; that I have no desire to rule over it, whether as absolute ruler or under any other form of constitution; and that I will never seek to do so by means of any support that I may be able to obtain. In faith whereof I take my oath, before God and the universe, having written and signed this Act of Abdication with my own hand."*

No sooner had Peter signed this Act of Abdication than he was arrested and brought to the palace. Here he was treated with great indignities. Catherine, in fact, repudiated him and paid no attention to him whatsoever. Her soldiers took matters in their own hands. Among other things, they forced Peter to undress, and he presented, indeed, an abject, miserable picture, standing on the grand staircase of his own palace, clad only in his shirt and weeping like an infant. Tiring of the sport of plaguing him, they finally took him away to Rapscha, where he was confined.

Peter never saw the light of day again. Shortly after he was placed in captivity, an official bulletin announced his death by "hemorrhoidal colic."

This, as historians agree, was a polite subterfuge, as there is no doubt that Peter was assassinated, some stating that he was strangled by Alexis Oroloff. There is some disagreement as to whether Catherine was a party to his murder or not, but her subsequent acts make it more than probable that the deed was done, if not at her direct orders, at least with her connivance.

In understanding Catherine's attitude toward Peter III, it must be understood that she was acting under great provocation and partly in self-defense. Peter had frequently insulted her. In fact, he had gone so far as to announce his intention of shaving her head and sending her to a nunnery.

There is no doubt but what some of her political reforms were commendable; and she was in many ways an extraordinary woman. The following is a brief resume of her career:

Catherine II—also called Catherine the Great—reigned thirty-four years, 1762-1796. She became empress in July, 1762, by uniting with the five brothers Oroloff in the conspiracy in which her husband and predecessor, Peter III, was deposed.

The unfortunate Peter III was refused permission to retire to his duchy of Holstein-Gottorp, which he humbly sought, and was strangled in prison by Alexis Oroloff, it is alleged, with the knowledge of the empress.

Ivan VI—who had been deposed by the empress in 1741, and kept for twenty-three years in loathsome captivity, which had reduced him to idiocy—was also murdered by order of Catherine the Great, who artfully engaged her former lover, Mirowitch, in a supposed effort to release him. This conspiracy was made a pretext for the death of both; and the czarina's share in the murder plot was concealed by the execution of Mirowitch, while he eagerly and confidently expected the pardon which the empress had promised him.

In her private character the empress was dissolute and immoral. She left the government of her empire to her favorites; and the court of St. Petersburg was as much distinguished for its luxury, im-

morality and debauchery as was that of Versailles. Her first paramour was Alexis Oroloff, to whom she may be said to have surrendered all important functions of the government of her empire. After him she had a succession of other favorites, all of whom she showered with wealth and honors, until at length the position of favored lover of the empress was practically disposed of as a court office.

The one who enjoyed the favor of the empress longest was Potemkin the Taurian, who for sixteen years conducted the affairs of the Russian government and the plans of conquest, living all that time in a fabulous state of magnificence, and displaying in a truly remarkable manner the wealth which his liberal imperial mistress showered upon him. The empress regarded the man who had a spirit of enterprise so daring that he spared neither money nor life, as the man capable of bestowing proper glory and renown upon her reign.

Catherine the Great was a masculine woman, with a susceptible mind. Her talents for government were equaled only by her crimes, and the wonderful success of her reign would fully justify her title of "The Great," if her personal misdeeds could be forgotten. She put into effect many of the benign reforms which had contributed to her husband's overthrow. She caused the funds of church sinecures to be applied to secular uses, the army and the civil service to be reorganized to the highest efficiency,

and the whole empire to be divided into many new governments for convenience of administration. She also greatly improved the administration of justice.

Catherine the Great maintained correspondence with Voltaire and other French writers of the period, and she invited Diderot to St. Petersburg. She encouraged science and art, and founded schools and academies. Her efforts for the promotion of Russian civilization and culture were loudly applauded by the French authors.

The two great victims of Catherine's ambition were the tottering Republic of Poland and the declining Ottoman Empire, and her whole political policy was one of aggression and territorial aggrandizement. The Republic of Poland was becoming weaker and weaker every day. The decline of this nation was attributable to its internal dissensions, in consequence of its elective constitution. About two-thirds of the Polish people were serfs, whose ignorance and squalid misery kept them in a condition but little above that of the brute creation. They were incapable of possessing property, and thousands died of starvation whenever there was a failure of a crop. The remaining third of the Polish population consisted of the three orders of nobility, with clergy, lawyers, citizens and Jews.

In judging Catherine II, especially in attempting to justify her claim to greatness, it must be remembered that the title conferred upon a monarch by

the people does not always carry the true meaning of the title. It is a fact, however, that Catherine, to a considerable degree, was a victim of men and circumstances. A strange woman in an alien land, in the hands of strange people, a country that had not outgrown its traditional savagery, its instinctive barbarism; a land of snow and ice, hard and unyielding; of despotism—of vast wealth and abject poverty; this tradition, these precedents and environs, doubtless affected Catherine. A land in which one czar had fried his enemies in frying pans, and another czar, a father, had used the infamous Cossack knout to beat his own son to death—both of these, along with Catherine, were called "The Great."

An Empire Builder

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English History

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1874-1877

A Jew becomes an earl. A page out of the life of a statesman animated by a tremendous love of his country. He makes an investment that subsequently proves to be one of the most valuable assets of the British Empire.

An Empire Builder

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In his quarters at White Hall Gardens, London, November 24, 1875, the Prime Minister of England paced nervously to and fro. He was awaiting advices from Egypt on a deal that held for him the promise of a great personal triumph, and for his country incalculable economic gain.

This man, about to achieve what posterity has considered the outstanding political accomplishment of his colorful career, was England's alien patriot, Benjamin Disraeli, a Jew, who, risen to the tremendously important position of prime minister, had been the constant target for abuse and vilification and suffered much humiliation because of his Hebraic origin.

He was, notwithstanding, intensely ambitious for his country, especially applying his genius in statescraft for the advancement of British interests abroad, particularly in the Far East.

And now he awaited the word that would tell him if his first step was successful,—if he were to realize his great dream for the British Empire.

The Suez Canal was one of the questions that confronted Disraeli upon taking office in the early

months of 1874. It was in fact at this time a serious problem. Lesseps, the great Frenchman who had conceived and built the canal, had not been able to make it pay. As a result he had offered the British Government, during the Gladstone ministry, an opportunity to acquire an interest in the waterway. But Gladstone did not prove receptive to this offer, and before long it was withdrawn.

The canal at this time was not on a profit basis. This fact may have influenced Gladstone. At any rate, he permitted the opportunity to slip by with the result that Lesseps, in order to make the canal profitable and being denied Britain's financial support, increased the toll rates.

This in turn aggravated England as well as other maritime nations, who through an international commission condemned the new rates as illegal. The French Canal Company, however, defied the ruling of the commission and continued its rate policy. The situation was therefore intense, resulting in the Khedive of Egypt stepping in with 10,000 men for the purpose of evicting the French Company, who, intimidated by this action, yielded and reduced the rates.

Disraeli, however, realized at this time the importance of the canal, and attempted to secure an interest in it. Unofficially, he sent an agent to negotiate with Lesseps for an interest. These negotiations failed. But the opportunity came again.

On Monday, November 15, 1875, the editor of the Pall Mall Gazette called at the foreign office to tell the secretary that the Khedive of Egypt, who held 176,602 shares in the Suez Canal corporation, was negotiating with a syndicate of French capitalists to realize some funds on them.

Being a strong supporter of the Disraeli government, he strongly urged the Foreign Secretary to open negotiations with the Khedive in the name of the British government and purchase the shares.

It was an audacious suggestion, important in several ways. For one thing, it opened up a possibility, at least, for England to obtain an interest. This would prevent France from obtaining control. In his former negotiations Disraeli had dealt with Lesseps. In the present instance he would negotiate with the Khedive of Egypt.

The Foreign Secretary naturally relayed the information to Disraeli, who at once grasped the wonderful possibilities such a move would open up; he saw the vast political and economic value of preventing the great highway of British traffic between British India and Australia from passing wholly into French control, and enthusiastically embraced the plan. In addition, Disraeli was eager to consummate a transaction that would emphasize the importance his ministry placed upon foreign affairs, especially in connection with the Eastern Empire.

The information reached Disraeli at the psycho-

logical moment. Turkey had in October, 1875, gone bankrupt. Egypt, which was a semi-independent province, felt the effect of this immediately, and the Khedive, Ismail, as the result of characteristic oriental extravagance, found himself distressingly short of funds. In fact, he faced bankruptcy. On December 1st he would be required to meet the interest payments on Egypt's public debt. This would require about four million pounds sterling. In order to raise this money he was negotiating with French financiers, pledging his stock in the Suez Canal as collateral.

The proposals passed between these financiers and the Khedive at this time involved a mortgage of the shares on one hand or the alternative of an outright purchase.

On November 12th, three days before Disraeli was informed of the deal, the Khedive had consented to mortgage them for 92,000,000 francs. According to the terms of the mortgage he would be required to pay interest at the rate of 8% until 1894. This was necessary because he had already pledged the coupons until that date. The French capitalists had until November 16th to close the deal.

They, however, were meeting with unexpected difficulties in Paris. They found themselves unable in that short time to secure the necessary capital, and as a result asked for and secured an extension of the option until November 19th.

During this interval General Stanton, the English agent in Egypt, acting upon instructions from Disraeli, called upon Nubar Pasha, the prime minister of Egypt, as well as on the Khedive, and received confirmation that the mortgage had been conditionally arranged for with the French. He was further informed, however, that the Khedive had not yet thought seriously of selling outright his holdings.

Nubar Pasha, in his conversations with Stanton, expressed deep concern over the mortgage, intimating that even by a mortgage the shares might be lost, inasmuch as the Egyptian government might not, when time arrived for reclaiming them, have the funds to redeem them.

General Stanton then informed the Khedive and his prime minister that his government would not look with indifference on this proposal with the French capitalists and, inasmuch as the British had a vital interest in the Suez Canal, that his government be permitted to submit a proposal. This proposal the Khedive welcomed.

Stanton immediately informed Disraeli, who, in turn, acted with characteristic dispatch. His cabinet, meeting on Wednesday, November 17th, immediately took the matter into consideration. Disraeli, however, did not have smooth sailing. Though the meeting ended satisfactorily, in the cabinet were some influential members who showed reluctance to make the deal.

But Disraeli, by his wonderful strength as well as tact, virtually dominated the cabinet and secured unanimous, though by no means enthusiastic consent. Stanton was notified the same day that the English government was ready, if favorable terms could be arranged, to buy the shares.

That night, Wednesday, November 17th, Stanton carried this message to the Khedive, who expressed satisfaction, but continued to protest that he had never had the intention of selling the shares, and that he was also under obligations to proceed with his French mortgage negotiations.

He gave Stanton small encouragement by stating that in the event he changed his mind, and did decide to sell his holdings, he would give the English government a first option on the purchase. And with that Stanton had to be satisfied.

As though to emphasize his stand, the Khedive the next day signed a new contract with the French option holders. This contract specified an advance of 85,000,000 francs, for three months, at the interest rate of 18% annually! In addition to pledging his shares, the Khedive also assigned his right to the 15% annual profits of the Suez Canal which accrued to him.

In the event of default of payment, the shares and the profit were to become the property of the syndicate. This exceedingly unfavorable contract was to be ratified by November 26th.

It is difficult to analyze the Khedive's motives in negotiating such a contract, the terms of which placed him entirely at a disadvantage. As a matter of fact, though the deal was called a mortgage, it was merely a camouflaged sale, and in the event of default, which was almost a foregone conclusion, for there was no likelihood of his being able to raise the sum for redemption, the canal would revert to the French at a bargain price.

Keenly appreciative of this fact, the French financiers carried on an intensive campaign in Paris to raise the necessary money, even going so far as to ask the French government to co-operate with them in removing the financial obstacles in the way of raising the funds.

Here, however, the French syndicate ran into unlooked for opposition. The Duc Decazes, the French foreign minister, was reluctant to do anything that might alienate British good will. He was grateful to the British government for their friendly and decisive intervention in France's interests at Berlin the same year; and he was also cognizant of the fact that Great Britain would not stand by passively and countenance with indifference any arrangements by which the principal water route between Europe and Asia would come under French control.

Before acting, however, Duc Decazes sent the French charge d'affairs in London to confer with the British foreign minister. The result of this inter-

view confirmed his views and he refused to assist the syndicate. Unable to raise the money without government aid, they could not exercise their option and the negotiations fell through.

When the Khedive was advised of this he offered, on November 23rd, his shares to the British government for four million pounds, with interest at 5%. This interest was to continue until the coupons were released.

On Wednesday, November 24th, this offer was transmitted to Disraeli, who immediately placed it before the cabinet. The cabinet acepted, and on Thursday, the 25th, just ten days after Disraeli had first heard of the situation, the contract was signed between the Khedive and the British government in Cairo. On November 26th the shares were deposited with the British consulate.

Disraeli now found himself in a difficult position. It was necessary to raise the huge sum of four million pounds. Parliament was not in session, hence there was no way to get its authority to make the necessary financial arrangements. Time was also a factor, as the Khedive had to have the money within a few days.

It was altogether a ticklish situation, as there hovered closely always the possibility that Parliament would repudiate the contract; thus making it a colossal speculation for a private banker to make any advance pending Parliamentary action.

Undaunted, however, Disraeli applied to his friend Lionel Rothschild, the magnitude of whose resources and whose patriotism he well knew. When approached, Rothschild promised his co-operation and in a remarkably short time the terms of this great deal were settled.

There is a story in connection with Disraeli's negotiations with Rothschild that warrants comment. In effect it goes:

Disraeli had arranged for his private secretary to be outside the door where the cabinet met. When Disraeli would put his head out and say "Yes" the secretary should proceed at once to Rothschild's office and tell him that Disraeli wanted four million pounds the next day.

Rothschild, so the story goes, looked contemplatively at Disraeli's secretary, turned to his desk, picked up a grape, ate it, and then asked very deliberately, "What is your security?"

The secretary answered: "The British government."

Rothschild's reply was equally brief: "You shall have it."

Behind every great political event there is a human incident that distinguishes it and sheds over it the glamour of romance.

The purchase of the Suez Canal is responsible, in part, for two of these incidents.

The first occurred on June 5, 1876, when Her Majesty, Queen Victoria, indicated in a letter of appreciation to Disraeli her desire to create for him a peerage.

A short time later, Benjamin Disraeli, the once despised Jew, became the Earl of Beaconsfield.

The second took place on January 1, 1877, when, with the English viceroy presiding and in the presence of an assemblage of native chiefs, princes and noblemen; various heads of the Indian government; envoys from Siam, Burma and Khelat and, with gorgeously imposing military display, Queen Victoria was proclaimed Empress of India; saluted by Maharajah Scindia on behalf of the Indian Prince Shah-in-Shah Padshah, Monarch of Monarchs.

A Song of Hate

American History

A. D. 1804

Two statesmen engage in an affair of honor. One dies, the other is practically disgraced.

An episode that opens up a lively discussion of alternates and serves to emphasize the effect of one of the dynamic emotions in creating history-Hate.

A Historic Duel

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On a narrow, grassy shelf of ground at the foot of the palisades at Weehawken, N. J., a group of men met at seven o'clock in the morning, July 11, 1804.

This spot was the favorite duelling ground of the time. It was admirably adapted to the purpose of these grim rituals. On one side flowed the Hudson river, in these days sparingly traversed; on the land side, it was shielded from the road by a dense thicket of trees. Secrecy and inaccessibility combined to make it an ideal place for men to settle those disputes of honor, that claimed no slight amount of attention in the early days of American history.

The usual salutations and formalities between principals and seconds had taken place when these men met a few moments earlier. They were ready to proceed. Carefully, very carefully, the seconds measured off the customary ten paces across which the antagonists were to try to snuff out one another's life. Then lots were cast for the choice of positions.

Thus the stage was set for that memorable duel between Aaron Burr and Alexander Hamilton, now more than a century and a quarter ago; a duel that

was to inflame the imagination of the people, because of the prominence of its principals and the political significance of the act.

From the first, it seemed that Alexander Hamilton was doomed. His second won the choice of position and unfortunately placed his principal so that he faced the river. This was a mistake. The sun was shining brightly and the glare undoubtedly reflected in Hamilton's eyes.

Again, when Pendleton, Hamilton's second, handed his pistol to Hamilton he asked, "Do you want the hair trigger set," Hamilton replied, "Not this time."

According to the rules of this duel the adversaries faced each other. At the word "present" they were to shoot as soon as they saw fit.

Everything was in readiness when Hamilton caused the ceremony to be suspended for a moment. This he did to remove his spectacles, which he cleaned very carefully. He was undoubtedly bothered by the glare of the sun on the water, but is said to have attributed this to dust on his glasses.

Then came the word "present"! A moment later two shots rang out, hardly a split second apart. Then when the smoke had cleared away, Hamilton lay on the ground, a bullet in his right side, a fatal wound, from which he died.

A bitter controversy has waged around the question of who fired the first shot. This appears to be an irrelevant point. As far as duels go it was fair. Both of the contestants had observed the rules of the

"duello" punctiliously, and their object was to kill one another. Burr, however, as well as his seconds, insisted that Hamilton shot first, the bullet clipping a leaf off a tree above his opponent's head.

Because of its political significance, this duel was more than a personal affair. Burr was at this time Vice-President of the United States and thus the causes of this tragedy are interwoven with the political history of the time.

Aaron Burr was born on February 6, 1756, in Newark, N. J. His father was a minister of the First Church and is said to have been one of the founders of Princeton University.

Alexander Hamilton's birth is clouded. His birthplace is given as St. Nevis, an island in the Atlantic ocean. His father is said to have been a Scotch merchant, James Hamilton; his mother, Rachael Levine.

The boyhoods of the two characters parallel somewhat. At the age of two Burr was orphaned and went to live with an uncle, Timothy Edwards, and was educated at College of New Jersey, now Princeton. Hamilton, at an early age, became dependent upon relatives, who sent him to America and educated him at King's College, now Columbia University.

Burr, however, was not dependent on his uncle, inasmuch as he had been left considerable means by

his parents. Hamilton, on the other hand, was to all intents and purposes, dependent on the charity of his people.

There is hardly room in this small volume to sketch in detail the careers of these two personalities. Suffice it to say, that as boys they lived their youth apart, not meeting until the year of 1776, when at this time, Captain Aaron Burr and Captain Alexander Hamilton were brother officers on the Staff of George Washington.

This was their first meeting. It might be called a strange meeting. Both of them young, dashing, brilliant. Each of them facing the prospect of successful careers. Little did they think at this time that their destinies would be so interlocked, that some years later death would come to one at the hand of the other.

It is alleged that the rivalry that sprang up between Burr and Hamilton had its origin in their *affaires d'amour*. It is said that in these Burr was uniformly successful—much to the discomfiture of Hamilton, in whose heart, because of these defeats, the fire of hatred began to burn.

If this is true, it is worth taking into consideration when judging the attitude of these men to one another. It would thus appear that Hamilton's animosity towards Burr was mainly personal, and that Hamilton was not animated by idealistic political principles in his opposition to Burr. In fact, politics

were more of an excuse than a real cause of their enmity, though Hamilton and Burr were in opposite political camps.

The serious clashes of these men occurred during Washington's first term as President. At this time the nation was divided between two powerful political parties or organizations. The founders and leaders of the two parties were important members of Washington's cabinet.

One of these parties was called the Republican. This was controlled by Thomas Jefferson, then Secretary of State. The platform of this party advocated the distribution of power among the people.

The other party was called the Federalist and was in turn led by Alexander Hamilton, who was Secretary of the Treasury.

The fight between these two parties was a bitter one. The Republicans, being the States' Rights party, favored the old confederation of states and the constitution.

Hamilton's party was the champion of a new national constitution.

Each party sought to discredit the other in a spectacular fashion. The Republicans called the Federalists "monarchists". The Federalists retaliated by denouncing the Republicans as anarchists.

The strength of these two parties was sectional. The Federalists were strongest in the North. The Republicans held the South. That they differed most

widely is attested by their views concerning the French Republic in her war with Great Britain.

The Republicans frankly sympathized with revolutionary and republican France. The Federalists were disposed to support Great Britain.

Throughout these stirring political events Burr was lined up with Jefferson. Automatically, he was a political adversary of his ancient enemy, Hamilton. Their views differed radically. Their political principles equally so. These were not, however, personal differences, but were represented by party lines.

Hamilton was a monarchist. Burr was in a literal sense a democrat. Hamilton did not have confidence in popular government. Burr sponsored it. Hamilton did not have any faith in the people. Burr believed that the people should control their own government.

There is one very significant fact brought out by the differences between these two men, and in connection with the affairs of this country it might be said that events found a balance through Burr and Hamilton. There is no doubt that Hamilton would have radically changed the government had he gained full sway, and United States as we know it would be a far different place today. That it remained republican and retained its faith in republican institutions, is largely the result of the efforts of Thomas Jefferson. And as an indication of the opposition that he was compelled to face, especially that headed by

Alexander Hamilton, are the remarks that attended a discussion concerning the British constitution. On this occasion, in April, 1791, Mr. Adams remarked, "Purge the British constitution of its corruption and give to its popular branch equality of representation, and it would be the most perfect constitution ever devised by the wit of man." Hamilton's reply illustrates his monarchistic leanings: "Purge it of its corruption and give to its popular branch equality of representation and it would be an impracticable government." In this short sentence it has been held that Hamilton went on record in favor of a monarchial form of government.

Another illustration that emphasizes Hamilton's lack of faith in the people is embodied in a letter that he sent to President Washington: "It is clear that a general and strenuous effort is making in every state to place the administration of the National government in the hands of its enemies." The word enemies was used here to imply the common people.

Washington's career at this time was far from a bed of roses. In fact, his cabinet was a hotbed of party feeling and animosity, and it was unfortunately the one thing in his career he could not control. Jefferson as a party leader on one side, Hamilton arrayed on the other, continually kept the cabinet in turmoil, and despite all Washington's efforts to keep peace this condition continued until Jefferson retired in 1794, leaving Hamilton at the head of the cabinet.

At this time Aaron Burr was a member of the Senate. Owing to the fact that this congress functioned behind closed doors there are not many details as to the course he pursued. Naturally, allied to a different party, it stands to reason that he opposed in the main, any influence that Hamilton exerted with this body.

The situation between these two men in reality came to a head in the year 1792. In November of this year elections were to be held to nominate a President and Vice-President. During preliminary discussions pertaining to candidates, Burr's name was frequently mentioned and it is at this point that Hamilton made his hatred felt by using his influence to prevent his nomination.

In the succeeding nominations, however, Burr was a factor to be reckoned with. He had in the meantime greatly increased his popularity and prestige. He again sought the nomination for President. His gain in strength is reflected by the poll of the votes: On the Republican ticket Thomas Jefferson, 68; Aaron Burr, 30. The Federalists nominated John Adams, 71; and Charles Cotesworth Pinckney, 59.

Events were fast shaping themselves in the lives of these two opponents. A political mistake by Hamilton gave Burr the advantage, resulting ultimately in his triumph. This occurred in an election in New York City for assemblymen. A few weeks before this election, Hamilton held a conference with a num-

ber of his friends and made up a list of the candidates he would support. These were all his personal friends, men who in the final analysis could lay no claim to particular merit.

When this list of candidates was brought to Burr he at once perceived an opportunity to checkmate his rival. He in turn made out a list of candidates. The men he selected, however, were so strong that in comparison to Hamilton's candidates they towered head and shoulders above them. Included in the list of Burr's candidates were Clinton, former governor, General Gates, Brockholst and Livingston.

At the same time Burr set out to organize along intensive lines the campaign for the election of these men. He secured lists of all the voters; held ward and general meetings daily. All the workers in the party were urged to go out and get the votes.

At the subsequent elections, Burr's party won a decisive victory which also had the effect of influencing the elections throughout the state which also went Republican.

There is no question but what this election and personal defeat gave Hamilton great distress. As a matter of fact his next move was an effort to minimize if not nullify the results of the election.

To this end he wrote a letter to Governor Jay, petitioning him to call an extra session of the old legislature, praying that it might take the power of choosing presidential electors from the legislature

and give it to the people, thus leaving the case to be decided by ballot again. But this proved unavailing, Governor Jay refusing to sanction the plan.

Burr now had triumphed over Hamilton. This victory was to be augmented when a short time later the Republican caucus was held in Philadelphia and Jefferson was nominated for President and Aaron Burr for Vice-President of the United States. Then followed the election in 1800. The results of this election are well known; Jefferson and Burr polled the same number of votes. The choice then reverted to the House of Representatives, where after thirty-five ballots Jefferson was ultimately elected President and Burr Vice-President.

In 1802 the situation between Burr and Hamilton came to a climax. This was brought about by Burr demanding of Hamilton an explanation of his conduct in the political campaigns just closed. It was charged that Hamilton had spoken of Burr in such bitter terms that the latter had been compelled to openly resent the imputations against his character. Hamilton, forced to an explanation, admitted that he had in the course of the heat of his speeches, made references that were not in substance the remarks one gentleman would pass about another and pledged that in future campaigns he would bridle his tongue to better purpose.

In succeeding campaigns, however, it does not appear that Hamilton observed this pledge. His utter-

ances about Burr became in fact so violent and virulent that they came at length to the notice of the publisher of "The American Citizen," who caused to be published in his paper the question:

"Is the Vice-President sunk so low as to submit to insult by General Hamilton?"

This question started a general discussion accompanied with the usual gossip. It found its answer twenty-four days later, when two pistols spoke, one the voice of defiance, the other the voice of accusation. Thus Hamilton died.

Although duels were common enough in those days Hamilton's death created a furor. Burr's political enemies utilized it to inflame popular opinion against him. Demands were made for his indictment on the grounds of murder. So bitter in fact became the popular clamor against him that Burr, who was still Vice-President, thought it best to drop out of the scene for a while. Accordingly, he went to visit his daughter who was at the time with friends at Georgetown, S. C.

In 1806, as a result of his duel with Alexander Hamilton, Burr lost the presidential election and retired from politics. Thus, even in death, Hamilton thwarted the full realization of Burr's ambitions.

At this juncture, Burr's career becomes decidedly shady. It is alleged that he nursed an ambition to establish a model republic. Whatever might have

been the reason, Burr, in the year of 1805, set out on a tour of the South and Southwest territory. Here his motives are given different interpretations. He was accused on one side of harboring the design to separate the country west of the Allegheny mountains from the nation. To accomplish this purpose he armed his co-conspirators, but was surrounded a short distance from New Orleans and arrested in January, 1807. In the summer of the next year he was brought to trial before Chief Justice John Marshall at Richmond, Va., on the charge of treason. The charges against him could not be proven and he was acquitted.

Another version of this affair discloses different angles. Burr was animated to set up a model republic to be fashioned after his own ideas. A war with Spain at that time seemed so certain that it practically decided the acquisition of Western and Southern territory. Burr felt that Mexico offered him the location for trying his experiment in government as he figured that in the event of a Spanish war, the Mexicans would revolt against the existing government and welcome Burr and his plan. To this end he attempted to raise an army for the conquest of Mexico and the establishment of his empire.

In judging Burr's alleged treason it must be remembered that Burr had many bitter political enemies. His trial was largely of a political nature. So his acquittal speaks well for his innocence.

Burr's career, however, was at an end. He was bankrupt, both in fortune and friends. His reputation was gone. His presence in the country became unendurable. Although having been acquitted, belief of his guilt lingered in the public mind and when in 1808 he was threatened with a second arrest by the government, he donned a disguise and sailed for Liverpool.

For four years he wandered about Europe, returning to his native land in April, 1812. He never again assumed any prominence. In fact, the remaining twenty-five years of his life were passed in comparative obscurity. He died September 14, 1836, thirty-two years after the fatal exchange of shots on the banks of the Hudson.

The Man of Blood and Iron

German History

1888

Another of the causes of the world war. Another story emphasizing the love of power and its capacity to create history—if not destiny.

The building of the German Imperial Army is given impetus in this episode that is scened in the German Reichstag, the year of 1888—the beginning of the career of Kaiser Wilhelm II, and the ending of the career of the famous iron man of Germany, Bismarck.

The Man of Blood and Iron

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THUNDEROUS applause rocked the reichstag. Bismarck, Germany's "Iron Chancellor," was delivering his famous speech, in support of his bill for an increase of the German army on a peace footing by an additional force of forty-one thousand men for seven years.

This military bill was drafted in 1886, as a result of the apprehensions felt by Prince Bismarck, occasioned by the intimacy of France and Russia, as well as the reorganization and strengthening of the French army under the direction of General Boulanger, then Minister of War.

The reichstag of 1886 rejected the measure. Bismarck, however, was not daunted. On January 14, 1887, with his customary ruthlessness, he dissolved the unfriendly reichstag and ordered new elections.

A sweeping victory resulted for the "Iron Man," who through these elections in February, 1887, and in the face of bitter opposition, won a majority in the newly-created reichstag.

His speech, apart from its political importance, at the time held a vastly greater significance. In the cold, calculating mind of William II, who on June

15, 1888, became King of Prussia and Emperor of Germany, it kindled a sinister flame, illuminating his vision with the glittering spectacle of an imperial army as an instrument of imperial force.

Oblivious to the future consequences that many years later would find their causes in his speech, Bismarck stood before the reichstag, certain of the passage of his bill, with each word strengthening the foundation under what subsequently proved to be the most destructive force in history—The German Military Machine.

"If I make use of words today it is not to commend to your acceptance the measure which the president has just mentioned. That it will be passed, I do not doubt; nor do I believe I can do anything to increase the majority by which it will be passed, and to which of course great importance is attached both at home and abroad. Gentlemen of all parties will have settled their intentions as they are inclined, and I have the fullest confidence that the German reichstag will again restore this increase of our defensive power to the height from which we gradually reduced it in the years 1867-1882; and this, not on account of the situation in which we now find ourselves, not on account of the apprehensions which the Stock Exchange and public opinion are able to excite, but as the result of a wise examination of the whole situation in Europe. Therefore

I shall have more to say in my speech about this, than about the measure itself.

"But if an Eastern crisis does happen? Yes. We have no surety about that. In my opinion we have had four crises in this century, deducting the lesser ones, and those which did not fully develop themselves: one in the year 1809, which ended with a treaty by which Russia ceded the Pruth boundary; then in 1828; in 1854, the Crimean war, and in 1877—in periods of about twenty odd years apart. Why should the next crisis occur so much sooner, rather than after the same space of time about 1899, some twenty-two years later? I prefer at least to consider it possible that the crisis will be deferred, and not made to happen immediately.

"Besides, there are also other European events, which are bound to occur in the similar periods. For example, Polish insurrections. In former times we looked for one every eighteen to twenty years. Perhaps the desire to prevent them is one reason why Russia wishes to be so strong in Poland. Likewise, changes of government in France—they also occur every eighteen or twenty years; and no one can deny that a change in the French Government may lead to a crisis which every interested power must wish to be able to interfere in, with full importance—I mean only in a diplomatic manner, *but with a diplomacy behind which stand an army perfectly equipped and ready to fight.*

"During the Crimean war, then, we were in constant danger of being drawn in. That lasted till 1856, when it was finally concluded by the treaty of Paris. * * * There was no necessity for us to play the part of a greater power than we were, and to ratify that treaty. *But we bowed and scraped in order to be allowed finally to sign. That will not happen to us again.*

"Now, since that great war of 1870 was fought, I ask you, Has there been any year without the fear of war? At the beginning of the seventies—even as we came home from France—it was asked: 'When will the next war be? When will the Revanche be fought? At latest in five years?' It was said to us then: 'The question whether we are to have this war, and with what result'—it was one of the hundred, who upbraided me with it in the reichstag,—'depends nowadays only on Russia; Russia alone has the sword in hand.' I shall probably return to this question later on.

"The long and short of it is that we must be as strong as we possibly can in these days, and we have the capability of being stronger than any other nation of equal population in the world!—I will come back again to that,—and it would be a crime if we did not use that capability. If we do not want our soldiers, we do not need to call them out. It only depends upon the not very important question of money—not very important, though I mention it by

the way. I have no inclination to enter upon military or financial figures, but during the last few years France has invested three thousand millions in the improvement of her forces, while we have hardly spent fifteen hundred millions, including that which we now ask from you. However, I will leave this to the Ministers of War and of the Finance departments to put forward.

"When I say we must be continually trying to be ready for all eventualities, I advance with that the claim that we must make still greater exertions than other powers for the same end, on account of our geographical situation. We lie in the middle of Europe. We have at least three fronts open to attack. France has only her eastern boundary, Russia only her western side on which they can be attacked. We are, besides, more exposed than any other people through our geographical situation to the danger of coalition and through the perhaps decreasing lack of cohesion which the German nation has had up till now, in comparison with others. God has placed us in a situation in which we are hindered by our neighbors from falling, anyhow, into slothfulness or dreaming. He has placed on one side of us the French—a most warlike and restless nation; and He has allowed the fighting tendencies of Russia, which did not exist to any extent the earlier part of the century, to expand and become great. So, in a certain measure, we get spurs from both sides, and

we are forced into a struggle which perhaps we would not otherwise make. The pikes in the European carp pond prevent us from becoming carp, because they let us feel their stings in both our sides. They force us to a struggle which probably we should not engage in of our own will; they also force us to a cohesion among us Germans which is opposed to our innermost nature; otherwise we would rather struggle with each other. But the Franco-Russian press between which we have been taken compels us to hold together, and will materially increase our capability for cohesion through compression, till we reach the condition of indivisibility which is peculiar to almost all other nations, but which has failed us till now. And we must respond to this dispensation of Providence, by making ourselves so strong that the pike can do no more to us than wake us up.

"The bill asks for an increase of armed troops—a possible increase, which unless needed we shall not want to call out; it can remain at home. But if we have it at our disposition, if we have arms for it, if we have arms for the purpose, this new law becomes a reinforcement for the security of peace, and a corroboration of the alliance for peace, which is as strong as if a fourth Great Power had joined the alliance with an army of 700,000 men—the highest number there was.

"It has been said to me, 'This will only have the effect of causing the others to increase their armies.'

But they can not do that. They have long reached their total amount. We lowered the age in 1867, because we believed that having the German Confederacy we could make matters easier for ourselves, and could let men over thirty-two be free. In consequence, our neighbors adopted a longer time for service, some a twenty-year period—when the Minister of War speaks he will be able to explain it better to you—in number they are quite as many as we are, but they can not approach us for quality. Courage is the same in all civilized nations; the Russian, the Frenchman, fights just as bravely as the German; but our people—our 700,000 men—have served in war, are well-tried soldiers, who have not yet forgotten their profession. And we have that in which no other people in the world can equal us—we have the material for officers and under-officers to command this immense army. No other nation can approach us there.

"With such a powerful machine as we wish to make the German army, no one would undertake to attack us. If I were to stand here before you today and say to you—supposing the conditions were different from what they are, according to my conviction—'We are urgently threatened by France and Russia; we can see that we shall be attacked by them; according to my opinions as a diplomatist and as a military man, it will be more advantageous to us if we strike the first blow than if we act on the

defensive—that we now attack at once—it will be more conducive to our success to wage an aggressive war, and I therefore beg the reichstag for a loan of a milliard or of half a milliard in order to undertake immediate war against both our neighbors'—indeed, gentlemen, I do not know if you would have confidence enough in me to consent to that. I hope not.

"But if you had, it would not satisfy me. If we in Germany would wage a war with the full force of our national power, it must be a war in which all join, all bring sacrifices to it—a war in which the whole nation must agree; it must be a war of the people; it must be a war conducted with the enthusiasm of 1870, when we were wickedly attacked. I can still remember the shrill, joyful shouts at the Cologne railway-station; it was the same from Berlin to Cologne; it was the same here in Berlin. The waves of public opinion carried us into the war whether we would or no. It must be so if the power of a people like ours is to arrive at its full worth. But it would be very difficult to make the provinces understand now, to make the confederate states and their populations understand that war is inevitable, and must be. It would be asked: 'Indeed, are you so sure about it? Who knows?' In short, when we really came to begin to fight, the whole weight of prejudices and impossibilities would be much heavier than the material opposition with which we should

be met by the enemy whom we attacked. 'Holy Russia' would be irritated at the onset. It would be the same everywhere. A war in which we were not backed by the consent of our people might be carried on, when at last the proper authorities considered it necessary to declare it; it would be carried on sharply, and perhaps successfully, after fire and blood had once been seen; but it would not be radically fought, with that incentive and fire behind it which there would be in a war in which we had been attacked. Then all Germany, from Memel to the Lake of Constance, would explode like a powder-mine, would bristle with arms, and no enemy would dare to venture to cope with the *furor teutonicus* which would show itself at such an attack.

"If we are superior to our future opponents, as many military opinions besides our own acknowledge, we dare not let that superiority pass away from us. Our military critics believe it; naturally every soldier thinks it—he would almost cease to be a service if he did not wish for war, and believe he would be successful in it. If our rivals suppose it is fear of the issue which inclines us to peace, they err greatly. We trust as firmly to success in righteous matters as any lieutenant in a foreign garrison can trust to his third glass of champagne and perhaps on surer grounds. Therefore it is not fear which inclines us to peace, but an accurate consciousness of our strength, the knowledge that should we be

attacked at an unfavorable moment we are strong enough to resist it, and the consciousness that we can still leave it to God's providence to remove the necessity for war in the meantime.

"This effort is, to some degrees, made more difficult for us through threatening newspaper articles from abroad, and I wish to direct this warning principally to that country to discontinue these threats. They lead to nothing. The threatening which we get—not from the government, but from the press—is really an incredible stupidity when it is remembered that a great and a proud power, such as the German Empire, is thought to be capable of being intimidated by a certain threatening formation of printers' ink—by a collection of words. That should be discontinued; then it would be easier for us to meet both our neighbors more pleasantly. Every country is in some way eventually responsible for the watch it sets upon its press; the score is presented at any time in the form of the opinion of other countries. We can be easily bribed with love and kindness—perhaps too easily, but certainly not with threats.

"We Germans fear God, but nothing else in the world; and it is the fear of God which causes us to love and cherish peace. Let him who breaks it in defiance be assured that the war-inspiring love of Fatherland, which in 1813 called the whole people of a then weak, small, and exhausted Prussia around

the flag, is today the common property of the whole German nation. And he who would attack the German nation in any way will find it armed with unity —every warrior having the firm belief in his heart: God will be with us!"

Rasputin

—

Russian History

—

1917

An evil, sinister character parades across the stage of history. A symbol—illustrating love of self-gratification and lust. A symbol—representing the composite weaknesses of a nation whose soul was drowned in a torrent of blood.

Rasputin

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"He has the ear of the Czar." This statement illustrates the power of one of the most meteoric characters that has appeared on the stage of history: Rasputin, the Russian monk, who, contemporary historians allege, because of his sinister influence upon Russian affairs, was one of the principal causes of the Russian revolution and overthrow of the monarchy.

In connection with his life before his advent into the court of Russia, there is considerable legend, much exaggeration and a number of facts.

He was born in a little Siberian village called Pokrovskoye, a barren and desolate countryside, the people of which were largely composed of the criminal class, being the children of or convicts themselves.

The environment into which Rasputin was born is hardly one in which character would be bred. His father, who went by the name of Efim, pursued the questionable vocation of horse stealing. Therefore it is readily apparent that the earliest influence in his life was possibly the worst that the plastic mind of childhood could be exposed to.

The name Rasputin is itself a picturesque name derived from the Russian word rasputnik, which means debauchee.

Even as a boy, Rasputin displayed in embryo those characteristics that were later to control and damn his life, and have a tremendous influence in the affairs of the government. He is described at this period as being cynical, vicious and callous.

His so-called conversion and subsequent ambition to become a monk fall little short of being a crude burlesque. As a matter of fact, this came about largely by accident. He accompanied at one time from his native village to a neighboring town a priest named Zaboroffsky, a very pious and devout man of God. During this trip the priest engaged Rasputin in conversation and, knowing of Rasputin's evil reputation, exhorted him to abandon his life of crime and take up the church.

Spiritual mysticism is a characteristic mental quality of the Russian, especially the peasant class, and Rasputin found himself highly diverted by the priest's conversation. So much so that some time later he decided to give up his life of vice and turn from his evil ways.

Incredible as it may appear, Rasputin claims that he had a vision, Saint Simon appearing to him and commanding him to become a disciple of Christ.

Contrary to popular belief, Rasputin did not enter a monastery. Why he did not do so is open to specu-

lation. Instead, he chose the role of a pilgrim, journeying from shrine to shrine, barefooted, bareheaded, without belongings of any kind and living entirely by begging.

During his wanderings as a pilgrim Rasputin visited many different monasteries. His mind was maturing and with it he acquired a thirst for knowledge. While visiting at one monastery he displayed such an interest in the Scriptures that the monks taught him to read. Applying this knowledge to the study of the Bible and a few miscellaneous writings, he acquired that supposedly vast knowledge of theology that his enthusiastic devotees ascribed to him.

To understand Rasputin one must understand Russian psychology. The peasants were almost wholly illiterate and this implies great superstition; in this fertile soil Rasputin sowed the seed of his power.

In all fairness to Rasputin, it may be said that he was not, at this stage of his career, all hypocrite. For an interval he practiced what he preached, subjecting himself to the discipline which he advocated; trying, in his ignorant fashion, to give life a spiritual and emotional basis. So zealous was he in his observation of the religious practices that he more than dumbfounded his neighbors by his exemplary conduct. So scrupulous was this conduct that he was always the first to go to church, the last to leave it, and the most humble in confessing his sins. Nor

was he adverse to practicing himself the rituals of atonement such as he imposed upon his followers. In fact, he would take off his clothes and expose himself to the most violent of wintry winds, walk barefoot in snow, and he would fast for days and days. Among other peculiar habits he practiced, and which set him apart from other worshipers, is mentioned that when kneeling before an altar, he would strike the ground with his forehead in the customary orthodox way, but with such unusual violence, that he would bruise and cut his flesh, until the blood trickled down his face.

These and other practices eventually influenced a number of his neighbors to think along spiritual lines. Sensing this, Rasputin became conscious of a certain spiritual power. This went to his head. And it is probable that his notorious career dates from this point.

To more thoroughly understand Rasputin at this stage of his activities, one must bear in mind that he had considerable histrionic ability; was, in fact, a showman *par excellence*. When consulted about his conversion, he would tell a story that virtually paralleled that of St. Paul, and in reply to direct questions he would strike a pose resembling that of a medium in a seance, gaze unseeingly into space, maintain a close silence for a number of minutes, and when delivering his answer he would do so in vague, meaningless phrases.

These tricks of a showman only served to increase his fame, with the result that he attracted to himself a number of admiring followers, and thus he was provided with the nucleus of a sect that he formed. This sect paraded in the disguise of a religious order. As a matter of fact, it was merely a creation of Rasputin's distorted mind made possible by one quality that he possessed in a remarkable degree: he was a shrewd judge of men. This enabled him to influence the sluggish peasants with whom he came in contact.

This sect that Rasputin formed followed in its general outlines the characteristics of a popular sect called the Khlysty. One of the practices of the men and women members consisted of praying together, joining hands and dancing together, which would be followed by the turning out of all lights and abandoning themselves to the wildest kinds of orgies.

Requiring a permanent place in which to hold forth, Rasputin dug a deep cellar under his house. In this he conducted the "services" of the sect. These were very weird, and began each night when the first star appeared in the sky. At this time Rasputin, along with the members of his sect, would go down to their underground church and build a wood fire. In the center of this fire they placed a tripod, attached to which was a pot which they filled with incense. The men and women would then join hands, forming a circle around the fire. They would then

proceed to walk slowly around and chant as they circled. Then as the fire decreased in brilliancy, their dance would increase in intensity, becoming quicker and quicker. Cries and hysterical exclamations would fill the incense-laden air, until finally the fire died out and the room was plunged into darkness. At this point Rasputin's persuasive voice would exhort them from out of the darkness: "Brethren, tempt your flesh." And the revolting orgy was on. This ceremony Rasputin designated as the "sacrificial prayer."

The nature of this ceremony becoming known to the neighbors not in sympathy with the movement, considerable opposition to Rasputin was organized in the form of an indignant protest that was presented to the authorities, in which the husbands and fathers in the community asserted that their wives and daughters were corrupted by Rasputin, and that new-born babies were being abandoned with impunity. So great had Rasputin's power become, however, that there is nothing on record to indicate that the authorities ever molested him.

It was a singular power that Rasputin held over women. So developed was his capacity to understand and control them, that he was able to organize a sect in which the women were designated as sisters. Their attitude to him was uniformly one of religious devotion.

There is no doubt, however, that Rasputin ruled these women with tyranny as well as physical force.

This is best illustrated in the story of his relations with Alexandra Dubrovina.

This lovely girl was the daughter of moderately well-to-do parents. Her life, at the time she fell under Rasputin's influence, held all hopes of a bright and promising future. This misguided young girl sacrificed her home and family to go with Rasputin and become a sister in his sect. She fell violently in love with him and, irrespective of the fact that he was then married, accompanied him on one of his visits to the shrines of Kieff.

Rasputin did not spare her. In fact, so great were the cruelties that he made her suffer, that when she returned she was but an unrecognizable shell of her former self. Her parents were frantic and did all they could to prevail upon her to stay at home. This she refused to do. In some strange manner she had convinced herself that her life was indivisibly tied up with Rasputin and must end with him. She was desperately in love with him, and could not be restrained by her parents from joining him. A short time after she died.

It is scarcely believable, but the tragedy was repeated again, only this time by her younger sister, Irene, who took her place. She, too, was victimized and died in a few months.

This illustrates the background of the man who in due time was presented to the court of Russia. This had its beginning in a chance acquaintance.

While on one of his journeys Rasputin met a priest attached to the orthodox church, who was greatly impressed by the charlatan, knowing nothing of his shameful practices. He presented Rasputin to ladies of title and influence, who, in turn, were equally impressed, both by his undeniably romantic appearance as well as by his fame which had preceded him. It was only a question of time after this that he was presented to the czarina, who evidently immediately succumbed to his power.

Rasputin's political enemies used this situation as basis for their oft-launched, but always ineffectual, accusations. They alleged that Rasputin ruled the czarina, who in turn ruled the czar. Thus, Rasputin was really the keystone of a reigning trinity—the invisible but none the less decisive power behind the throne.

Several times during his career his life was threatened. On one of these occasions he almost paid the price with his life to a woman, who at one time was one of his followers, had faith in him, and loved him. Animated by an intense jealousy, she met him on the street and plunged a knife into his stomach. This stab proved all but fatal. Rasputin became dangerously ill and as a result lay in a hospital for a long time. Ultimately he recovered.

In accordance with the law of claw and fang or, better yet, "They that live by the sword shall perish by the sword," Rasputin ultimately met his death, a

fittingly tragic end for such a tragic and sinister character.

Some biographers of Rasputin are inclined to believe that he was not really a factor in the Russian affairs of state, and that he did not interfere with the czar's policies. He did, however, have a profound influence over the czarina. It was common knowledge that this influence had its foundation in fear. In some incomprehensible fashion he had persuaded this royal pair to believe that his destiny and their destiny were interlocked; and that his death would be their death.

Strange as this may appear, it seems to have been substantiated by events. Following his death, the czarina became ill. Some time later her son and two daughters took sick. Then followed the revolution and the subsequent deposal and death of the czar.

The question might well be asked: What place does Rasputin take in history and by what right? In this connection it may be stated that Rasputin was a symbol. A composite of all the limitations, weaknesses, profligacy, cruelty and ignorance of Russia and czarism that led finally to the revolution.

Future annalists will undoubtedly give him this place. That he does symbolize these things is attested by the red scourge that succeeded him on the Russian stage when the diabolical mummers, Lenine and Trotsky, stepped into character, to write their names in scarlet upon the pages of time.

Der Tag

—

Modern History

—

1918

The price of ambition, ruthlessness and force. A page from the life of a great ruler, an emperor, who dreamed a vast dream and who in turn was animated by a love of glory, to plunge the world into a war that his egotism might be satisfied.

Der Tag!

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It was late at night. An air of mystery hung over the royal palace at Potsdam. At the curb in a side street a high-powered automobile, its lights carefully shielded, its motor running—poised for instant flight —was waiting.

Within the palace servants were hurrying to and fro, making their way through halls and corridors stealthily—surreptitiously, as if fearful of being detected in some misadventure or false step.

Now and then a door would be opened cautiously, whispered instructions would follow, the door would be closed again, with only a faint click to punctuate the silence, to emphasize the heavy cloak of secrecy, augmenting the profound feeling of anxiety—of apprehension—of dread, that seemed to permeate the atmosphere.

At length a door to the royal suite opened. A muffled figure stepped out, followed by a group of equally muffled men. Rapidly they strode through the palace to a little-used exit, thence to the waiting automobile.

With not a sound to break the stillness of the night, with its motor carefully muffled, the car drove away. Throughout the night it sped—a symbol of

flight, of failure, of cowardice. Its occupant, the once proud and autocratic emperor of the German Empire, Kaiser William II, fleeing across Germany, deserting "Das Vaterland," to escape the consequences—the inglorious ending of the celebrated "The Day."

On November 8, 1918, representatives of the Central powers, headed by the chief military leaders of the German Empire, met the Allied military leaders at an obscure railway station on the French frontier. Their cause was lost, their country was beaten,—they came to sue for peace.

On November 11, 1918, at 11 o'clock in the morning, the armistice between Germany and the Allied nations was signed. The terms of this document were decidedly humiliating in their severity: they demanded that Germany must surrender 25,000 machine guns, 5,000 cannon, 1,700 aeroplanes, 150,000 railroad cars, 5,000 locomotives, and 5,000 motor trucks.

In addition Germany was obliged to evacuate all invaded territory and withdraw to a point ten miles east of the Rhine.

In naval armaments the terms were no less exacting. Germany was required to surrender ten battleships, six battle cruisers, eight light cruisers, fifty destroyers, and all their submarines. Naval bases were to be dismantled in the presence of allied representatives and under their supervision.

In regard to prisoners Germany was compelled to release all her prisoners of war, the allies retaining all their prisoners, however, until a peace treaty was concluded.

On November 28, 1918, Kaiser Wilhelm formally abdicated the throne and fled ignominiously to Holland for asylum.

About a week later the German Crown Prince renounced his rights to the crown of Prussia and the Imperial crown of the German Empire.

On November 28, the day of the Kaiser's flight, Prince Maximilian of Baden, then chancellor of Germany, resigned his office in favor of Frederick Ebert, a socialist, who in turn created a provisional government—the establishment of the German Republic.

This provisional government, however, encountered bitter opposition and it became the object of the attacks of two distinct groups: the militarists who sought to bring about a reaction, and the communists who planned to bring about a social and economic revolution.

A civil war resulted and Germany was plunged into bloodshed. Headed by Karl Liebknecht, the communist leader, this faction made desperate efforts to secure control of the government. Street rioting and fighting occurred everywhere, the revolution coming to a head on January 15, 1919, when Liebknecht and one of his principal aides, Rosa Luxemberg, were seized by a mob and killed.

Communist uprisings also occurred in various parts of Germany. These were vigorously suppressed in the cities of Bremen, Berlin and Cuxhaven.

In the interim the Ebert government was getting a grip on the throttle and in January the first national elections of republican Germany took place. All Germans over twenty years of age and regardless of sex participated in the election of this national assembly.

This resulted in an overwhelming victory for the existing government, Ebert's party winning a great majority of seats, few of which went to the militarists or communists. Twenty-eight women were elected to seats. The first meeting of this tremendously important congress took place on February 6, 1919, at the beautiful royal palace at Weimar.

In his opening speech Ebert gave voice to the sentiments of the new republic: "We are done forever with princes and nobles, by the grace of God."

And that these words sounded the knell of royalty and imperialism in Germany is attested by the fact that on February 11th the First National Assembly created and adopted a tentative constitution for the republican Germany.

With the Kaiser's flight into Holland international complications arose. Demands were made upon Holland to turn him over to the allied governments. Holland refused, taking the position that according to international law he was entitled to asylum.

This situation contains an element of farce. Probably no other European personage had greater contempt for international law than the Kaiser, and most certainly no other ruler ever violated it with more open disregard. Strange, that in his hour of need it should stand between him and further humiliation and disgrace—a bulwark of safety.

The causes and effects, the reasons, the motives, the ambitions, that swayed Europe, culminating in the world war, is too vast a subject to treat at length here. In fact, the roots of this bitter conflict can be traced as far back as the dismemberment of the Charlemagne Empire in the year 843.

At this time the western part of this empire, constituting what might be called France, was given to Charles. The eastern part was given to Ludwig. The central part which included Italy was given to Lothaire. This was an unhappy apportionment, both Charles and Ludwig being ambitious to have the central part. The conflict began.

The most important single cause occurred in comparatively recent years. This was the war between France and Germany, when in 1871 France was badly beaten and was compelled to pay to Germany not only a vast money consideration, but had to give up Alsace-Lorraine.

The second contributing factor was Bismarck's circumventing move in the creating of the Triple

Alliance. This statesman, realizing that France, rankling with a spirit of vengeance, would some day seek to recover her lost territory, set out to isolate France, diplomatically bringing about an alliance with Austria-Hungary and later with Italy. He was also successful in aligning Russia with Germany.

With the ascension of Wilhelm II, Bismarck's power came to an end. Russia was subsequently alienated by Germany. France took advantage of this by consummating the Dual Alliance, a treaty between France and Germany, designed to counterbalance the Triple Alliance.

In the meantime Germany's relations with England were not of the best, culminating in an open diplomatic breach. France immediately took advantage of this situation, made overtures to the British government and found considerable encouragement. This situation was brought to a head in 1904 when Great Britain found herself involved in a number of colonial disputes. France agreed to respect England's position in Egypt. England, on the other hand, agreed to give France the run of Morocco. The understanding between France and England resulting from these various agreements, culminated in the formation of the Entente Cordiale. This was not in any sense a formal documental treaty, and its understanding did not include armed support in the event of hostilities. Its objects were to checkmate Germany diplomatically.

Then came the Russian-Japanese war, 1904. England, who had up to this time been suspicious of Russia, discovered that much of her distrust was unfounded, and, with France taking the initiative, an understanding between England, France and Russia was consummated in 1907. The political importance of this understanding was soon discernible in the creation of the Triple Entente.

Thus Europe found itself lined up, the Triple Alliance on one hand—the Triple Entente on the other. This resulted in Germany finding the excuse to increase her military organization, German leaders telling the German public that the Triple Entente was in effect an encircling movement on the part of Germany's enemies.

Germany then made another move, this in the direction of Turkey. Italy so far was the questionable member of the Alliance. In a crisis, her deflection might confront the Germanic powers. Germany was not sure of her loyalty. Thus anticipating Italy's loss, Germany made overtures to Turkey.

An important factor in the general unrest now noticeable throughout Europe was the race situation, provoking frequent clashes of alien people, of alien interests.

Several "race movements" started. The most important of these was the Pan-German, which had for its object the concentration of all German people under one head.

In opposition to this was an equally important movement—the Pan-Slavic. Its object was to bring all the slavic peoples together—free them from all other races and thus have a United Slav State.

This movement menaced Germany as well as Austria-Hungary. Millions of Poles lived in German Poland. Germany had tried to nationalize them, with small success, because of the intense feeling of nationalism, ever a cherished possession of the Poles. Thus they constituted the nucleus of a possible menace.

The situation in Austria-Hungary was, however, far more critical than in Germany. Whereas Germany had in relation to her entire population only a small number of slavs within the domain, practically one-half of Austria-Hungary's population claimed slavic antecedents.

The Czechs of Austria, the Slovaks of Hungary, the Poles in Galicia, the Serbs in Hungary, the Roumanians in Transylvania,—all were essentially slavic people and all desired a union of their own.

It is questionable, however, whether these race movements of themselves could have precipitated a war. It seems unlikely because war requires military organization, vast resources in money, in men, in armaments,—and these the peoples did not have.

Germany, on the other hand, had built up a tremendous military machine. Her leaders believed in war, fostered military ambition. The German peo-

ple were educated to believe that war was a profitable occupation, and they were exploited by their war lords to anticipate the coming of war as a cause for great rejoicing. To illustrate the lengths to which the military faction in Germany deluded their people, an editorial that appeared in a strong military paper is to the point:

"War is the noblest and holiest expression of human activity. For us, too, the glad hour of battle will strike. Still and deep in the German heart must live the joy of battle and the longing for it. Let us ridicule to the utmost the old women in pants who fear war and deplore it as cruel and revolting. No, war is beautiful. Its august sublimity elevates the human soul beyond the earthly and the common. In the cloud palace above sit the heroes, Frederick the Great, Blucher, the Great Emperor, Moltke, Roon, Bismarck, are there as well, but not the old women who would take our joy away from us. When here on earth a battle is won by German arms and the faithful dead ascend to heaven, a Potsdam lance corporal will call the guard to the door and 'Old Fritz' (Frederick the Great), springing from his throne, will give the command, 'Present Arms.' That is the heaven of Young Germany."

Thus it may be inferred that there was a considerable portion of German people who were naturally peaceful citizens and who did not believe in nor subscribe to war of their own volition. And it is clearly

demonstrated that the militarist party—the Junkers —stopped at nothing to vent their contempt and bitter ridicule upon these pacifists.

But "the heaven of young Germany" was soon to be realized. The war clouds were forming. In 1912-13 occurred the Balkan wars. Only a miracle prevented a general conflict at that time.

In 1905 the Kaiser intervened in Morocco. This intervention was accompanied by such a broad hint of war that it resulted in the resignation of the French Minister of Foreign Affairs. As a matter of record, France was at this period not prepared to come to grips with the German military machine. Her ally, Russia, was so weakened by the Japanese war that she could not assist France if she would. As a result, France conceded Germany's point and the threat of war was dispelled.

In 1911, however, the situation was aggravated again in almost the same fashion. Germany intervened in Morocco once more. But this time she chose an ill-advised course. France declined to yield and was supported by Great Britain. Russia had also recovered and the Triple Entente stood firm. Germany was this time compelled to back down.

This incident, however, served to humiliate the Kaiser at home. The militarists seized upon it as an excuse to criticize him for not taking a firmer stand. They felt that Germany had lost considerable prestige and had been brought to shame.

This controversy, which took place in internal Germany, is important for many reasons. It stimulates the question: Was the Kaiser the saber-rattling, blood-thirsty, war-crazed individual that he was made out to be, or was he just "Bluff"?

On one side of this question is the common knowledge that the Crown Prince was the victim of war phobia. He made no secret of his intention that when he assumed the crown he would have a war, regardless. If he could not find an excuse he would make one, "just for the fun of it."

Kaiser Wilhelm, however, though he did bluster and talk continually about war, side-stepped on this occasion, in his dispute with France, thus averting for the time a danger-fraught situation.

But the pot was boiling and fuel was constantly being added to the smouldering fire, until suddenly it burst into a conflagration that soon became a holocaust. On June 28, 1914, Archduke Ferdinand, heir apparent to the Austrian throne, accompanied by his wife, the Duchess of Hohenberg, visited the town of Sarajevo, capital of Bosnia.

A bomb hurled by a Serbian exploded in the vicinity of his car as he entered the city. He and his wife escaped, however; but only to fall victims, both of them, to an assassin's bullets, shortly after.

"Old Fritz" apparently took his cue, because a few weeks later the cry "Present Arms!" was resounding throughout the world.

Impartial historians, looking back on the world war, are bound to agree that Germany fought a remarkable war. They may differ in their opinions as to whether Germany was thoroughly conquered or not. The view is held by some that Germany's army was beaten, but that the spirit of Germany was not chastened sufficiently. It is also pointed out that the late war has only paved the way for a greater one in the future, and that by failing to properly chasten Germany in the field, the future peace of the world was mortgaged when Germany was compelled to sign a peace treaty, coerced to do so with a gun stuck in her ribs.

This picture, however, presents interesting sidelights. One of these is the view of internal Germany before the war. At this time, the militarists educated Germany to look upon war as an avenue to national wealth. It had been frequently pointed out that in her last three wars, Germany had been uniformly successful, that at small cost, both in lives and money, her wars had proved to be, in consideration of the wealth she gained, very lucrative investments, if not pastimes. But, the piper now had to be paid. What did it cost Germany?

There is no question but that Germany had the impression, because of President Wilson's fourteen points and the League of Nations Covenant, that she would "get the breaks," so to speak, at the peace conference. She was at that time no more self-convicted of "war guilt" than she is today and

thought therefore confidently that she would be leniently dealt with by her conquerors.

When, seven days after the Armistice, President Wilson announced his intention of going to France to attend the peace conference in person, this piece of news came in the nature of a surprise to the American people.

Still fresh in the minds of most persons is the great wave of discussion that arose throughout the country when this unprecedented step was announced by the president. Public opinion in the United States was sharply divided at the time as to the wisdom of this departure. The President's party had earlier in the month been badly beaten in the elections, and it was pointed out that he did not represent the sentiment of the public. Not to be deterred, however, he arrived at Brest on the George Washington, December 13th.

Followed the peace conference. So recent is this event that the details are still vivid in the minds of the lay public; no comment therefore will be made in these pages, except a brief outline of some of the major considerations revolving around the League of Nations Covenant. In order to secure the acceptance of this covenant, President Wilson compromised with the representatives of the other nations, permitting some of his fourteen points to be completely disregarded. One of the most significant of these was the "Freedom of the Seas."

President Wilson met considerable opposition

among the peace delegates against the incorporation of the League of Nations covenant in the Peace Treaty. Clemenceau, the head of the French delegation, had little use for benignant political theories, and his opposition is illustrated in a remark that he is alleged to have made in connection with Wilson's Fourteen Points: "The Good Lord only had ten."

Lloyd George, Great Britain's principal delegate, was not as bitterly opposed as Clemenceau, and indicated a willingness to see the experiment tried. He was not optimistic, however.

This illustrates the clash of interests that attended the sessions of the Peace Conference. It is unlikely that at any time in the world's history there were gathered at one place so many and so prominent representatives of nations as assembled in Versailles on January 18, 1919, to draft the terms and conditions of peace.

Among notable foreign members of the conference were Premier Clemenceau, Jules Cambon, of France; Premier Lloyd George and Foreign Secretary Balfour, of England; Premier Orlando and Foreign Minister Sonnino, of Italy; the Marquis Saionji, ex-Premier of Japan; Premier Venezelos, of Greece; Premier Borden, of Canada; Premier Hughes, of Australia; and Generals Louis Botha and Jan C. Smuts, of South Africa. Some of the representatives from smaller states, such as Venezelos and Smuts, were beyond any question abler men than certain

representatives from some of the greater powers. Clemenceau was made permanent chairman of the conference.

According to the terms of the treaty finally drafted by this body, Germany was completely humiliated and had to sacrifice her colonies, most of which went to Great Britain, though under mandatories that might mean in the end much or nothing. German East Africa was put under British control, and German Southwest Africa under the Union of South Africa. The mandatory over the German Samoan Islands was given to New Zealand; that over most of the other German Pacific possessions south of the equator to Australia. Japan received the mandatory over the German Pacific Islands north of the equator, and she also retained Shantung, conquered by her earlier in the war. The Japanese promised that they would ultimately restore this peninsula to China, but the Chinese representatives insisted that the transfer should be made immediately, and they were so disgruntled by the terms actually incorporated that they refused to sign the treaty.

In Europe, Germany was compelled to give up a large part of Prussian Poland to be united with the new Republic of Poland. Danzig was to be made a free city, and a corridor of territory was to extend from Poland to the Baltic Sea, thereby cutting off East Prussia from the rest of Germany. Plebiscites

were to be held in Silesia to determine whether the different districts would remain a part of Germany or would join Poland. The people of Schleswig, torn from Denmark in 1864, were to be given an opportunity to decide whether they wished to be reunited with Denmark. To Belgium, Germany must cede a small strip of territory that was inhabited mainly by Walloons. To France, Germany must give up Alsace-Lorraine. By the way of recompense for the damage done by the Germans to French coal mines, the Sarre Basin, rich in coal and iron, was to be under international control for fifteen years, after which the people were to be given an opportunity to decide upon their future. The fortifications on the island of Helgoland were to be destroyed, and the German navy must be reduced to six battleships, six cruisers, twelve destroyers and twelve torpedo boats. No submarines were to be permitted her, and the total number of men in the navy must not exceed 15,000. The army must be reduced to 100,000 men, including officers, and there must be no conscription. Germany must recompense the allied peoples by making within two years payments amounting to about five billion dollars, and the final amount of reparations was to be determined later. To make good the damage done by the irregular use of her submarines, she must turn over a large part of her merchant fleet and must build new vessels for the same purpose. She must agree to the trial of the

Kaiser for a supreme offense against international morality and to the trial of others charged with offenses against international law.

Such were the main terms of this longest of all treaties, a document containing about 80,000 words. When it was completed by the allied representatives, the German delegation was invited to Versailles to accept and sign it. Germany denounced the treaty as a "peace of violence," a "peace of annihilation," a "monstrous document." They cried out that they would not sign such a treaty, and contended that it violated the principles agreed upon before the Armistice was made. A few concessions were made by the allied representatives, and then the Germans faced the demand to either accept or reject the terms, and were told that, in case of rejection, the war would be renewed. Having, under the terms of the Armistice, turned over all her submarines and most of her fleet, together with most of her artillery and aeroplanes, Germany was in no condition to resist. Changes took place in the German government, and on June 23, 1919, the German Minister of Foreign Affairs announced that Germany would yield to "superior force." The actual signing of the treaty took place five days later, on the fifth anniversary of the assassination of the Archduke Francis Ferdinand, the tragedy that had precipitated the war. The momentous event, when the signatories put the finishing touch to the treaty was staged in the Hall of Mirrors in the

Palace of Versailles, the very room in which, forty-eight years before, after taking from France Alsace-Lorraine and imposing enormous indemnities in money, William I had been crowned emperor of the newly created German Empire.

The Last Stand of the White Man

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Ancient-Modern Chinese History

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Antiquity and A. D. 1912

An audacious prophecy—a forecast of the trend of civilization, having as its background the legendary history of the world's oldest civilization.

Causes and effects are treated casually in this narrative. A warning, however, is sounded that the Yellow Peril may be in reality something more than an abstract thought.

The Last Stand of the White Man

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It was a cold, bleak day—March 25, 1927. A great Nation was troubled. It was a young nation, scarcely 151 years of age. Within its borders it gave asylum to representatives of practically every civilized race in the world. Through it was taking place already a remarkable transfusion, a breeding of a superior man, a joint contribution of its variegated peoples: the beginning perhaps of the amalgamation of the white races into a super-race of white men.

The nation waited, a tensed suspense—fear, dread, apprehension, hung over it like a thick, sickeningly suffocating foul blanket. Unconsciously it faced the West, where across the Pacific, lay this peril, its menace manifesting itself in disquieting thoughts of impending doom.

Screaming headlines had earlier in the day carried the electrifying news that American warships, off the coast of China, had issued an ultimatum to the Chinese forces at Nanking, threatening bombardment. This was one of three ultimatums. It was final, decisive, explicit. The guns of the white man

were trained upon the city. They were ready to assert his authority.

A burning question flamed in the national mind. Would they? Grave doubts, deep misgivings attended the question. If these guns spoke, would the savage, snarling beast of the Orient be awakened by the reverberations of the shot, arise and become conscious of its might, plunge again a world sick of war and of bloodshed into the maelstrom of armed fury and annihilation? An effort of the world's oldest empire to regain its lost glory.

The history of this, the world's oldest empire, China, is indeed an interesting one. Beginning in fantastic mythology thousands and thousands of years ago, the real facts of the genesis of this bizarre nation are lost in the dust of antiquity.

Its legends comprise the stories of kings who lived and whose dynasties prevailed for eighteen thousand years, establishing a record of longevity for the individual. So vast is the span of time covered by this mythology computed by Chinese writers, that the ten ages of Tankou, whom Confucious mentions as the first man, cover ninety-six million years. Impenetrable indeed is the history of a people who can boast of millions of years and antecedents. But, diverting as this legendary history becomes, the modern Chinese waives it aside with contempt.

In spite of this, China is remarkable in that it is the only empire that has survived the birth of Christ.

It has lived beyond all the great nations of Western Asia, Northern Africa, and Europe. Other nations have come and gone, China the imperishable, has lived.

What is more remarkable is the fact that its civilization has not been influenced by the pressure of national evolution. From time immemorial, antedating the antiquity of the pyramids, evidence is available to substantiate the assumption that China existed. As a matter of fact, the authentic history of this strange country can be traced even beyond 2852 B. C.

At this time, the founder of this monarchy was Fo-hi who became Emperor of the Chinese Empire in the year 2852 B. C. The Chinese people at this time were apparently little more than savages, according to the accounts of present day Chinese writers. Fo-hi, however, took these crude people in hand and taught them how to raise cattle, introduced and taught reading and writing, created the calendar and introduced the marriage ceremony.

He was succeeded by Emperor Ching-nong, who continued in the good work of civilizing. Whereas Fo-hi was the teacher of animal husbandry, Ching-nong was a great agriculturist. He contributed the plow and taught farming. He was also a scientist and gave the rudiments of medicine.

The next Emperor was Hwang-twi. He appears to be the mechanic and to him is accredited the in-

vention of clocks, weapons, the building of ships, the manufacture of vehicles and musical instruments. He also was a mathematician of talent, creating the coins, the system of weights and measures.

The fourth Emperor was Ti-ku. He was the educator, establishing the schools. He is also said to be responsible for the custom of polygamy. With the passing of Ti-ku the strictly mythological history of China becomes more clarified and his son, Yau, became emperor of and created the Celestial Empire in 2357 B. C. Yau left a meritorious record of his reign. He was a builder and engineer, giving the Chinese roads and canals and greatly advanced their civilization.

His son, Shun, ruled in turn, ascending the throne in the year B. C. 2258. He did not, however, leave any evidence that his tenure of office was particularly distinguished. At his death in 2207 B. C. Yu the Great took possession of the throne. Yu was a radical, installing himself at the head of the national religion and the civil government as well. Another highlight of the Yu the Great reign is the founding of the Hia dynasty. This began in the year B. C. 2207. The Hia dynasty prevailed until the year 1766 B. C. At this time a revolution overthrew the dynasty when the Shang or Yin dynasty ascended the Chinese throne.

The Shang dynasty prevailed until B. C. 1122. During this interval twenty-eight emperors reigned.

They were for the most part cruel, despotic rulers and the dynasty ended in another revolution headed by Wu-wang.

Wu-wang then became emperor and founded the Chow dynasty. This lasted until the year 249 B. C., an interval of eight hundred and seventy-three years. None of the emperors that reigned during this period distinguished themselves. It was, however, during the reign of Li-wang that Confucius was born.

In the year 249 B. C. the Tsin dynasty succeeded the Chow dynasty. The Emperors of this period were of a different stripe than their predecessors; for one thing, they made the power of the emperor supreme. This had dwindled during preceding reigns to the point where it almost vanished. This they accomplished by weakening the power of the vassal princes, who during the Chow dynasty had become very arrogant. One of the emperors of the Tsin dynasty left a colossal monument to mark his reign. This in the form of the great Chinese wall. This was built by Ching-wang 246 to 210 B. C.

Thence followed various dynasties. The Tsin was succeeded by the Han in 206 A. D. This lasted until 220 A. D. when China was split into three kingdoms. In 260 A. D. Emperor Wu-ti restored the empire and founded the second Tsin dynasty. The emperors of this period reigned until 420 A. D. A revolt of the people of north China split the empire at this time who set up an independent kingdom. South

China, however, was until A. D. 590 governed by four dynasties: the Sung, Tse, Ziang and Chin. In 590 A. D. the Prince of Sui ascended the throne. He had conquered the northern people and had subdued the south uniting them again into one monarchy. His reign lasted until 619 A. D. when the Hang dynasty came into power. This lasted until A. D. 907.

In 960 A. D. the Sung dynasty was founded by Tai-tsu and prevailed until 1279 A. D. This concluded the last of the ancient dynasties. As a matter of fact this brings us into comparatively modern history.

During this period Chinese history is dotted with various rebellions, civil war and other national growing pains. Throughout, however, it remained Chinese, adhering to Chinese institutions and preserving their traditions. Unfortunately, much of the history of ancient China was lost during the reign of Ching-wang. This emperor built the Great Wall. He suppressed the tributary kingdoms and consolidated the empire. As a result of this he considered himself the real founder of the Chinese Empire. He assumed the title of Kwang, the first king to do so, and so great was his ambition to go down in history as the founder of the China Empire that he ordered all the books, including public records to be burned. Thus the real history of ancient China went up in smoke.

This resumé of ancient history merely serves to supply a background for the more critical periods, that part of China's history that concerns us directly as individuals. This begins about the year 1842 when Caleb Cushing arrived in China as an envoy from the United States. On July 3, 1844, he consummated a treaty with China, and with this treaty the barriers between the Celestial Empire and western civilization were in part broken down.

Anti-foreign outbreaks occurred in Canton during 1846-7. The first of these was anti-American. The cause was apparently laughable, it starting over a superstitious belief that the weather cock on top of the flagpole over the American Embassy interfered with the Chinese spirits of the air.

The second was an anti-English demonstration also in Canton. This was caused by a small English fishing boat violating the agreement between China and England that confined the English to the foreign concessions at Canton. Because of this violation the English were stoned by mobs.

During the next several years China had trouble with Great Britain, France and Russia. In 1856 the seizure of a British ship by the Chinese led to a desultory war between China and England, France siding with England having suffered the same wrongs.

In 1870 anti-French riots occurred at Tien-Tsin. These apparently were religious riots. In 1871 a dispute with Russia necessitated that China cede to

Russia the district of Kulja. In 1884 China went to war with France. This was brought on by the French invasion and conquest of Tonquin in 1883. Though the French forces gained some small victories the Chinese won a great victory at Langson. This resulted in a peace treaty in which France was compelled to relinquish her indemnity claims but held her suzerainty over Tonquin.

The next vital phase of Chinese history as it bears on the present situation begins after the Chino-Japanese war. According to the peace terms China agreed to the independence of Korea; the retention of conquered territory by Japan; the cession of the Liao-tung peninsula to Japan; the permanent cession of the island of Formosa and the Pescadores to Japan and a cash indemnity of two hundred million taels ($145,800,000).

Russia, France and Germany bitterly opposed these peace terms, especially the cession of Chinese territory on the continent of Asia to Japan; and formal protests were filed by these governments.

It might be said the tragic history of China begins at this point. The Japanese war left her destitute. Her morale was broken, her spirit bowed. She would not and could not understand the Occident, and some historians take the view that China paid the price for her refusal to fall in line with modern progress. At any rate, China was helpless, an easy victim to be exploited and this the great powers of

Europe were not slow in doing. In fact the conduct of Russia, France and Germany was such that it assumed the aspects of a partition of China between them and the acts committed by the nations are responsible for what the Chinese now term "economic imperialism."

In 1898 China was forced to cede Hiao-Chau Bay to Germany. Russia seized Port Arthur. The French occupied the island of Hainan. This partition and occupation of Chinese territory paraded under the term of "leases" and "spheres of influence."

Then followed the promiscuous granting of concessions in which practically all the great nations participated. These led directly to the Boxer rebellion and outbreaks in 1900. This organization was a powerful league of Chinamen who had strong anti-foreign leanings. The hostilities resulting from this outbreak lasted until October, 1900, when a peace commission met in Paris and drafted a joint treaty between the various powers and China. Among other things they imposed a cash indemnity upon China for $337,500,000.00. This was obviously excessive.

The end, however, was now in sight. A great empire, so rich in tradition; a civilization that had lived and prevailed for thousands of years, now faced the painful ordeal of complete modernization. The failure of the Boxer movement precipitated it. Doubt in their government, the incompetence of

their rulers took hold of the Chinese mind. In 1907 the Manchu dynasty yielded to the pressure and promised to grant a constitution that would run until 1913. This did not satisfy the progressive factions. In October, 1911, a rebellion broke out, followed rapidly by revolts in other provinces. Then on New Year's day, 1912, a Chinese Republic was declared at Nanking and Dr. Sun Yat Sen installed a provisional government with himself as President.

Thus passed the Chinese Empire and with it the tradition of an ancient people. In its place a new China was born, a China that promises to take its place among the great powers of the world; a nation that must be reckoned with in future world affairs; a nation that holds the threat, the menace of bitter competition with the white man; a nation, who through one of its spokesmen voices the warning *"And if the West was inclined to be impatient with China's tardy progress it may soon complain that she is going too fast. This will be when the momentum of her immense size and teeming millions gathers weight, and then the resultant force of movement may be difficult to restrain or regulate."*

So much has been written about the yellow peril that it might be well to examine dispassionately some of the salient facts. These are in the nature of geography rather than history. In this connection, taking comparative size into consideration, China is found to contain more than five million square miles,

about twice the area of United States. Its population numbers approximately five hundred million people or about one-third the total number of people in the world. This is a significant fact. Speculating with the thought that a nation's strength lies in the organization and utilization of manpower, China does constitute a menace. To this extent, that in succeeding generations and through the application of western ideas the energies of this vast people are released. What then? Assuming that the Chinese should learn through its contact with America and its methods, the control, development and direction of its teeming millions and its man power aggregating many millions should become assertive and aggressive—what then?

Another very vital aspect to this question is the speculation that attends the thought of possible alliances that China may consummate. Assuming, in this direction, that a liberated China, animated primarily by racial preferences should, at some future date ally herself with India, Turkey, Egypt and other Asiatic races, what would be the position of the white man in this scheme of things?

The first step has been taken. China is in a small way becoming industrialized. This will continue. The organization of her millions is under way, through the medium of education. Some 7,000,000 Chinese students are estimated to have attended American and European schools in the year of 1923.

Singularly, only a fraction, 418,170 to be exact, were women.

This is a significant symptom. It means the liberation of the mass mind, the education of the mass mind, the first step in the organization of the masses. It forecasts the power that some day China will hold in world affairs.

This power shall necessarily be slow in coming. A tremendous job precedes it, the organization of millions is necessarily slow work. That it will come is beyond question and somewhere in the remote future, the Oriental will compete with the Occidental, and among its demands will be racial acceptance.

And when this time comes, the white man, so long the king of the earth, will have cause to wonder if his undisputed reign of leadership is not at an end, and by the weight of numbers he shall be forced to yield his place and when he does, the first step in the universalization of the world will begin.

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